THE
Godly Mans Ark
OR
City of Refuge in the Day of his DISTRESSE.

Diſcovered in diverſe Sermons:

The firſt of which was Preached at the Funeral of Miſtreſs *Elizabeth Moore*.

The other four were afterwards preached, and are all of them now made publick, for the ſupportation and conſolation of the Saints of God, in the hour of tribulation.

Hereunto are annexed Mris. Moores *Evidences for Heaven, compoſed and collected by her in the time of her health, for her comfort in the time of ſickneſs.*

By E D. CALAMY, B. D. *late Paſtor of the Church at* Aldermanbury.

The Fifth Edition corrected and amended.

London, Printed for *John Hancock* (Brother to *Eliz. Moore*) to be ſold at his ſhop in *Broadſtreet*, againſt the Church.
And for *Thomas Parkhurſt* at the Golden Bible on *London-Bridge*. 1667.

To thoſe of *Aldermanbury*-Pariſh, TOGETHER, With all others who attend conſtantly upon the Word of God there Preached, and more eſpecially to ſuch of them, who are admitted to partake of the Lords Supper there adminiſtred.

Beloved in the Lord:

I *Need not ſpend much time in giving you an account, how theſe* enſuing Sermons *come to be made publick. It is not* becauſe they *are more worthy than thoſe which you hear weekly; Nay, I may truely ſay (without boaſting) they are* leſs worthy *(though I think none of them much worth) than many others. It is not becauſe I deſire to be in Print; But it is*

1 *To* preſent *you with the* Pattern

of a Woman *whom God did pick out to make an example of great affliction, and great patience, that when you come into* great troubles, *you my be* comforted *with thoſe* comforts *with which ſhe was* comforted.

2 *To* acquaint *you with the* pains *ſhe took, and with her* diligence *in time of health, to make her* ſalvation ſure; *That ſo you may be provoked to lay up* ſuitable, ſeaſonable, *and* ſufficient proviſion *againſt an evil day, and not have your* Evidences for Heaven *to get in the hour of adverſity.*

It is the grand ſin of moſt people to delay *and* prorogue *their* ſolemn preparation for affliction *and* ſickneſs, *till they come to be* ſick, *and in* affliction. *There are many in Hell, who purpoſed to repent, but were prevented by death; therefore* Bernard *ſaith,* Good purpoſes go to Hell, and onely good performances lead into Heaven.

Bona propoſita gehennam intrant, bona opera Cœlum.

To prevent your delaying *and* deferring *to provide for* Affliction, *theſe Sermons are Printed, and to perſwade you, that whatſoever* you do for Heaven, you would do it ſpeedily, and with all your ſtrength.

The Subjects *handled are ſo plain*

and

and eaſie, and the ſtile *ſo* rude, *and* unpoliſhed, *that I was reſolved to have buried them in perpetual oblivion, had I not been* conquered *by this following (together with the fore-mentioned)* conſideration, *that they are* calculated onely for people under great troubles, *at which times,* learned debates *about* Diſcipline, *and* controverted points of Divinity, painted Eloquence, *and* curious language, *are of very little eſteem and account.* Afflicted Conſciences *are oftentimes* puzled, *but never* comforted *with doubtful diſputations.* Neat and elegant expreſſions *may skin over, but cannot* cure *Spiritual Diſeaſes. Nothing can heal a* wounded Conſcience, *and keep a man from ſinking into diſpondency in the day of great tribulation, but a* real, right, and particular Application of the Promiſes; *to help a* doubting Chriſtian *to perform this great work, there are thirteen plain* Rules *and* Directions *laid down in the following Treatiſe. My Prayer is, that they may prove uſeful and ſucceſsful.*

Seneca *indeed comforts his friend* Polybius, *and perſwades him to bear his afflictions patiently, becauſe hee was*

Fas tibi non est de fortuna conqueri salvo Cæsare.

the Emperors Favorite, *and tells him,* That it was not lawful for him to complain, while *Cæsar* was his Friend: *But this was but a* poor Cordial: *For* Cæsar *himself a little while after, was so miserable, that he had not a friend to help him, much less was he able to help his friend.* The Word of God *affords a* better Cordial, *it bids a true Childe of God not to bee overmuch dejected under the greatest affliction, because he is Gods Favorite; It tells him,*

Fas tibi non est de fortuna conqueri salvo Deo, & salvis promissionibus Dei.

That it is not lawful for him to complain while God is his Friend, and the Promises of God his rich portion, and inheritance. *Though* Job *lost all he had, yet he* lost nothing, *because he lost not his God, who is* All in All, *and they who have him, have All.*

My purpose at first was onely to have Printed the Sermon Preached at Mris. Moores *Funeral, together with her Evidences for Heaven, collected by her in the time of her health. But the importunity of Friends hath over-swayed me, and caused mee to add four more, Preached immediately afterwards on the same Text.*

And now (Dearly Be'oved) having

ing this fair opportunity to ſpeak to you in writing, give mee leave to propound and lay before you ſome Cautions *and* Admonitions; *ſome* Rules *and* Directions *for the right ordering of your lives and converſations in theſe dangerous and divided times, that ſo you may be able after my deceaſe, to have them in perpetual remembrance.*

1. *Take heed of* miſtaking *in the* great work *of* Believing *and* Repenting. Faith *and* Repentance *are the two great* Goſpel-Graces: *And the reaſon why ſo many miſcarry to all eternity, is not for* want *of them (ſuch as they are) but upon a* pure miſtake, *in thinking they have them, when they have but a ſhadow of them. Where one goeth to Hell by* deſpairation, *hundreds go thither by* Preſumption. O! quam multi cum hac vana fide, & vana ſpe ad æternos labores deſcendunt; How many thouſands go to Hell with a vain Faith, and hope of Heaven! *And therefore bee much in examination, whether your Faith bee right or no.* Examine your ſelves, whether yee bee in the Faith, prove your own ſelves. 2 Cor. 13. 5. *To be miſtaken in the great work of Believing, is to bee*

neceſſitated to Damnation: *For* he
Mark 16. 16. that believes not ſhall bee Damned. *Ask your ſouls often, whether your* Repentance be *of a right ſtamp, or no; whether it be a* Repentance unto life, a Repentance never to be repented of. *To be miſtaken in* purchaſing of Lands, *can but* hurt your outward Eſtates; *but to bee miſtaken in the* graces of Faith and Repentance, will undoe your ſouls to all Eternity. *What the Characters of a true Faith and true Repentance are, you have frequently heard, I will not now repeat them, Onely remember that* ſelf-flattery, *is* ſelf-mockery; *that* ſoul-deluſion, *is* ſoul-damnation. *Pray unto God to deliver you from that* great murderer of ſouls, *the ſin of* Preſumption.

2 *Take heed (as I have ſaid) of* delaying, and putting off the great work of providing for Heaven, till ſickneſs or old-age. *The Lord Chriſt commands you,* to ſeek firſt the Kingdome of God and his Righteouſneſs, *&c. Firſt,* before other things, *firſt,* more than other things. *You muſt ſeek after Heaven in the* firſt and chief place, *and if you ſeek it in the*

leaſt

leaſt *and* laſt place, *you will never obtain it. In matters of* weight, delay is dangerous. Abigail *made haſte to prevent* David's *fury.* Rahab *made haſte to hang out her ſcarlet Thread.* The ſalvation of your ſouls is a matter of the greateſt concernment, and to delay providing for it, is not only a ſin againſt the Command of Chriſt, but a ſleighting of the Heaven of Chriſt. *How juſtly may God deny to you (who refuſe when hee calls) either* ſpace, *or* grace, *to turn to him, and ſay to you, as it is reported, he ſaid to a man, who deſired to repent in his old age.* Ubi conſumpſiſti farinam, ibi conſume furfurem; *Where you have ſpent your flower, there go ſpend your branne. Therefore let my counſel be acceptable to you; Make* Chriſt *your* unum neceſſarium, *your one thing neceſſary, and* Heaven *your* primum quærite; Seek yee firſt the Kingdome of God and his Righteouſneſs. *Say with* David, I made haſte, and delayed not to keep thy Commandements. Pſal. 119. 60.

3 *Take heed of* reſting in the Miniſtry of man. *You muſt not* deſpiſe *the teachings of Orthodox Miniſters; law-*

lawfully called (*for hee that* despiseth them, despiseth Christ; *he that is above their* teachings, *is above the* teachings of Christ, *for Christ teacheth by them*; *They are his* Ambassadors, *and they preach not onely* in his Name, *but* in his stead) *yet you must not rest satisfied with the* teachings of men, *but pray, that while the* Minister *speaks to your* Ears, *God* would speak to your Hearts. *That God would fulfil that blessed Promise,* Isa. 54. 13. And all thy Children shall bee taught of God. *That hee would give you an* Unction from the Holy One to teach you all things. *That you may see the* goings of God in his Sanctuary, you may behold the beauty of the Lord, *and see his* Power and Glory *in his Holy Temple. In a word, That God would give you, not onely the* presence of Ordinances, *but* his Presence in them. *That you may experimentally know, what it is to enjoy communion with God in Gospel Administrations.*

Eph 3.17. 2 Cor. 5. 20.

1 John 2. 20.

Psal. 68 24

Psal. 27. 4

Psal. 63. 2.

4 *Take heed of* formality, customarinesse, *and* carelessnesse *in the* performance of holy Duties. *He that serves God* carelesly, *brings a* curse

upon

upon himself instead of a blessing. *For* cursed is he that doth the work of the Lord negligently. *He that* serves God formally and customarily, doth not serve him, but mock him. *If the* Israelites *had brought the skin of a beast for sacrifice, instead of a beast, it would have been counted a* mocking of God, *rather than a* worshipping of him. *So do they who serve God* negligently and formally.

5 *Bee not contented to have a* name to be godly and religious, but labor to be really such as you are supposed by others to be. *Remember what Christ saith of the Church of Sardis,* That she had a name to live but was dead. Rev. 3. 2. *What will it profit you to bee thought by men to be godly, if God knows that you are ungodly? What will it advantage you to seem to go to Heaven, and yet at last to misse of it? O labour to bee* Christians, *not only in* word, *but in* deed, *and in* truth, *not only by* outward profession, *but by a* holy Conversation. *Rest not* satisfied with a lesse degree of grace than that which will bring you to Heaven. *It will bee a double Hell,* to go within an inch of Heaven, and yet at last to miscarry.

6 *Remember*

6 *Remember what Christ saith of* Capernaum. *The* Capernaites *were not so bad as the* Gadarens, *who desired Christ to depart from them: much lesse as the* Nazarites, *who* thrust Christ out of their Coasts. *For they heard him preach every Sabbath day, and were astonished at his doctrine. And yet because they did not sincerely practise what was taught them, Christ pronounceth a heavy doom against them,* Matth. 11. 23, 24. And thou *Capernaum* which art exalted unto Heaven, shalt bee brought down to Hell, for if the mighty works which have been done in thee, had been done in *Sodom*, it would have remained unto this day. But I say unto you, that it shall bee more tollerable for the land of *Sodom* in the day of Judgement than for thee. *It is not enough to praise the Sermons you hear, to admire, and stand astonished at the Doctrine delivered, if you* do not practise *what is* preached. *If you do not live* Sermons as well as hear them, *it shall bee easier for* Sodom *and* Gomorrah *at the day of Judgement than for you.*

Luke 4. 29
Luke 4. 32

7. *Take heed that the* love of the world

world, *doth not eat out the* heart of Religion, *and at laſt*, Religion it ſelf out of your hearts. *Remember what the Apoſtle* Paul *ſaith*, That the love of mony is the root of all evil, which while ſome have coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows. *And what the Apoſtle* John *ſaith*, Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. *There is no ſin ſo contrary to true ſaintſhip, as worldly-mindedneſs.* A Saint is one who hath much of Heaven in him, and is much in Heaven. *A Saint is one whoſe* original is from Heaven, *he is* born from above, *his* name is written in Heaven, *his* meditations, affections *and* converſation *is in Heaven. He is one who is* elected to things above, *and called to* partake of Heaven and eternal happineſs: *And for ſuch a man to mind earthly things, is a ſin of the firſt magnitude. Therefore the Apoſtle would not have* covetouſneſs ſo much as named amongſt Chriſtians. *There is no ſin more* defiles the ſoul. *It will* beſmear you, *and*

1 Tim. 6. 10.

1 Joh. 2. 15

John 3. 3. ἄνωθεν.

Eph. 5. 3.

make

make you ſpiritual Blackamores, *and* Chimney-ſweepers in *Gods ſight. There is no ſin doth more* dead and dull the heart in the doing of good duties. *It hinders a man both from,* Mat. 22.5. *and in Ordinances. The* Farmer *and* Merchant *made* light of the call of Chriſt, and one went to his Farm, the other to his Merchandize. *There is no ſin will more* eclipſe the light of Gods countenance from ſhining upon you. *The* Moon *is never in the* Eclipſe, *but when the earth comes between us and the Sun. A childe of God is ſeldome without the light of Gods countenance, unleſs it be through the overmuch love of the world. No ſin will more* hinder your flight up to Heaven. *The* Oſtrich *cannot fly high, becauſe of the ſhortneſſe of her wings.* Gen. 33. 13,14. Jacob *was forced in his travelling towards* Canaan *to go* ſlowly *and* ſoftly, *becauſe of his multitude of children, of flocks and herds. And therefore let me again beſeech you to take* heed of worldly-mindedneſs; *this will quickly* betray you into Apoſtacy from Chriſt, and from the truths of Chriſt. *A man who loves the world will* (Judas like) betray Chriſt

for

for thirty peeces, *He will part with his* Religion, *rather than with his* estate. *This sin is* the root of all evil, it exposeth a man to all temptations, *to* hurtfull lusts, *to* all errors, *and* all kind of sorrows: *It will* drown your souls in perdition. *He that seeks things* below, *shall have his* Heaven below. *The Apostle saith expresly,* that they who mind earthly things, their end is damnation. *Therefore let me once again repeat it; take heed lest you be like the* Thorny ground. *Let not the cares, riches, and pleasures of the World choak the good seed that is weekly sown in your hearts.* 1 Tim. 6. 9. Φρόνημα σαρκὸς Phil. 3. 19.

8 *Let it be your* morning and evening thought *what shall become of you to all eternity, and labour so to* use things temporal, *as not to lose the* things that are eternal. *Remember that this life is a* moment upon which eternity depends, *and according as you spend this moment, so you shall be for ever happy, or for ever miserable. Remember that the* pleasures of sin are but for a moment, but the punishments of sin are everlasting. Momentum unde pendet æternitas. Momentaneum quod delectat æternum quod cruciat.

9 Look upon Sin as the greatest of evils, *greater than* poverty, imprisonment

Anselme.

sonment, banishment, or death it self; *chuse* the greatest Affliction *rather than* commit the least sin. *If* Hell *were on the one side, and* Sin *on the other, chuse rather* to go into Hell, *than* to sin against God. *For* Sin is a greater evil *than* Hell, *because it is the cause of* Hell, *and* more opposite to God (*who is the* chiefest good) *than* Hell *is*. *For* God is the Author of Hell (*which hee hath provided for all unbelievers, and impenitent persons*;) *But it is* blasphemy in the highest degree, to say, That he is the Author of sin. Look *upon* Christ *as the* greatest good, *greater than* health, wealth, liberty, *or* life. Love Christ *more than you* love your estates, *or* lives; *He that* loves Christ *more than the* world *will not forsake* Christ *to embrace the* world, *He that fears* sin *more than* affliction, *will not* sin *to avoid* affliction.

10 *Rest not contented with that* measure of *grace you have attained unto*; *but labor* to grow in Grace, and in the knowledge of the Lord Jesus Christ: *Remember that the Scripture doth not onely perswade you to* get into Christ *but* to grow up into Christ;

Chriſt; *not only to bee* Righteous, but *to bee* filled with the fruits of Righteouſneſs, &c. *Remember that ſaying of Chriſt*, To whom much is given, of them much is required. *God hath given you much, you have plentiful means of Salvation, and you have had them many years, he expects from you, not only* good fruit, *but* much good fruit; *not onely* thirty-fold, *and* ſixty-fold, *but an* hundred fold. *Where* the Husbandman beſtows moſt coſt, *he expects moſt* fruit. *The* more a Merchant *adventures by Sea*, the greater return he looks for. *God hath done more for you, than for many others; and therefore he expects that you* ſhould do ſome ſingular thing for him. He looks you ſhould be more humble, more heavenly, more knowing than others. *If the* Sun *ſhould give no more light than a* little Candle, *to what purpoſe hath God given it ſo much light? If you that have* Sun-like abilities *do no more good than thoſe who have but* half your abilities, *to what purpoſe have you them? It is a true ſaying:* As our gifts increaſe, ſo muſt our account increaſe. *You ſhall anſwer at the great day, not onely for your* gifts, Eph. 4. 15 Luke 12. 48.

Creſcentibus donis creſcunt rationes donorum.

gifts, *but for the meaſure of them. Remember that* God *doth not only require* ſervice *from you, but* ſervice proportionable *to the means, and mercies you enjoy.*

He that hath but one Talent, *ſhall anſwer but for one, but you that have* five *or* ten Talents, *muſt be anſwerable according to the quantity, as well as the quality of them.*

11 *Labour to* diffuſe thoſe graces, which God hath given you, and to communicate them to thoſe with whom you converſe. *True Grace is of a* ſpreading nature, *and therefore compared to* leaven, *which diffuſeth it ſelf into the whole* lump, *and to* Salt, *that ſeaſoneth all thoſe things with which it is mingled. As ſoon as the woman of* Samaria *had found out the* Meſſias, *ſhe leaves her Water-Pot, and goeth into the City, to tell* others what God had done for her. *Aſſoon as* Cornelius *had received the* Meſſage *from the* Angel, *to ſend for* Peter; *he calls together* his kinſmen and near friends, *that they, together with him,* might be made partakers of Goſpel-Grace. *A True Chriſtian is like a* Needle touched with the Load-ſtone,

Joh. 4. 25 30.

Act. 10. 24

ſtone. *A* Needle (*truely touched*) *draweth another, and that will draw another, and that another: Whoſoever hath his* heart truely touched by effectual Grace, will labour to convert others, and they others. Philip *will draw* Nathaniel, Andrew *will draw* Peter, and Peter being converted, will labour to ſtrengthen his brethren: There is a *natural inſtinct in all* creatures to make others like themſelves (*as* Fire *will* turn all things *that come near it*, into Fire) *and there is a* ſpiritual inſtinct *in all* converted Chriſtians *to* convert others. *It is as* natural *to a true Chriſtian* to make others *true Chriſtians*, *as it is for* a man to beget a man. *True grace is not onely of a* communicative, *but off an* aſſimilating nature.

See then that you labour by ſeaſonable *and* religious admonitions, *and* exhortations, *by* communicating of experiences, and eſpecially *by the* ſhining pattern of a holy life and converſation, *to bring all thoſe with whom you converſe unto Jeſus Chriſt.* That man hath not grace in truth, who puts it in a dark Lanthorn.

12 *Labour to be* good in your Relations,

lations, *good* Husbands, *and good* Wives, *good* Parents, *and good* Children, *good* Masters, *and good* Servants. *Remember that that man cannot be a* good man, *who is not* good in his Relation. *Hee cannot bee a* good Christian, *who is not a* good Husband, *or a* good Childe, *or a* good Father, *&c. She cannot be a* good Christian, *who is not a* good Wife: *and so of the rest: and the reason is, Because the* same God who commands the Husband to love God, commands him to love his Wife, the same God who commands the woman to obey God, commands her to obey her Husband. *There is the same stamp of authority upon our* duties *towards our Relations, as upon* our duties *towards God; therefore be sure to make conscience of relative duties.*

13 *Joyn* works of mercy and charity together with your profession of piety and holiness. *For God hates a* penurious, niggardly, *and* covetous professor of Religion. *Let that saying of* David *abide upon your hearts,* God forbid I should serve the Lord with that which cost mee nothing, *God hates your obedience to the* first Table.

2 Sam. 24. 24.

ble, *if it be not joyned with obedience to the* second. *Works of mercy and charity are made in Scripture the touch-stones of the truth of our piety and holineſs.* This is pure Religion (*ſaith the Apoſtle*) and undefiled before God, and the Father, to viſit the Fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world. If any man ſay (*ſaith* St. *John*) I love God, and hateth his Brother, he is a lyar, for hee that loveth not his Brother whom hee hath ſeen, how can hee love God whom he hath not ſeen? An unmerciful, and an uncharitable man, is a wicked and an ungodly man. Let it be the care of all thoſe amongſt you, who are *rich in eſtate*, to be rich in good works. *Let every man lay up* for the poor according as God hath proſpered him, *remembring that ſaying of Chriſt*, Come ye bleſſed of my Father, inherit the Kingdome prepared for you, from the foundation of the world; For I was an hungred, and ye gave me meat, I was thirſty, and ye gave me drink, I was a ſtranger and ye took me in, naked and ye cloathed me, I was ſick and yee viſited

Iſa. 1. 11, 12, 13. 14, 15, 16, 17, 18.

Jam. 1. 27.

1 Joh. 4.

1 Cor. 16. 2

viſited me, I was in priſon, and ye came unto me.

14 *Take heed* of ſeparating from *the* publick Aſſemblies of the Saints. *I have found by experience, that all our* Church-calamities *have* ſprung from *this* root. *He that ſeparates from the publick worſhip, is like* a man tumbling down a hill, and never leaving till he comes to the bottom of it. *I could relate many ſad ſtories of perſons profeſſing godlineſs, who out of diſlike to our Church-meetings, began at firſt to ſeparate from them, and after many changes and alterations, are turned ſome of them* Anabaptiſts, *ſome* Quakers, *ſome* Ranters, *ſome* direct Atheiſts. *But I forbear; you muſt hold* communion *with all thoſe* Churches, *with which* Chriſt holds Communion; *you muſt ſeparate from the* ſins of Chriſtians, *but not from the* Ordinances of Chriſt. *Take heed of* unchurching the Churches of Chriſt; *leſt you prove* Schiſmaticks *inſtead of being true* Chriſtians.

15 *Though you never live to ſee the* times ſettled, yet labour to get your conſciences ſettled: *Pray for the* Spirit of Truth to guide you into all

Truth

Truth *in theſe erring daies. Remember that ſaying of Chriſt*; If thine eye be evil thy whole body ſhall bee full of darkneſs; if therefore the light that is in you be darkneſs, how great is that darkneſs. *God hath given you your* underſtandings, *to bee the guide of the whole man. As the* Eye *is the* guide *of the body, and the* Sun *of the world, ſo is the* underſtanding *of the man; therefore you muſt in praying, pray that* God *would give you a right* underſtanding in all things. *Pray not onely for the grace of* Sanctification, *but of* Illumination. *Avoid as ſoul-poyſon, all Doctrines*

Mat. 6. 23

1 *Which* tend to Liberty, *open a door to prophaneneſs, and are contrary to* Godlineſs.

2 *Which hold forth a* ſuperſtitious ſtrictneſs *above what is required in the Word.*

3 *Which are* Antimagiſtratical, *and* Antiminiſterial.

4 *Which lift up* corrupt Nature, *and exalt* unſanctified Reaſon.

5 *Which Preach* free Grace, *to the utter ruine of* good Works.

6 *Which leſſen the* Priviledges of Infants, *and makes their condition worſe under the* New Teſtament, *than under the* Old.

7 *Which are contrary to the* Analogy of Faith, the ten Commandements, and the Lords Prayer.

16 *Take heed leſt being* led away with the error of the wicked, you fall from your own ſtedfaſtneſs. *Take heed of a three-fold Apoſtacy:*

Of Apoſtacy

1 In your Judgements, *from the Truths of Chriſt, and from the Faith once delivered to the Saints.*

2 In your Affections, *from that ancient love, deſire and delight, which the Saints of God have had heretofore, and you your ſelves once had, in, and towards the Ordinances of Chriſt, and the godly and learned Miniſters of Chriſt.*

3 In your Converſations, *from that humble and exact walking with God in all good duties, both towards God, and man. Let me ſpeak to you in the words of the Apoſtles* Paul *and* Peter: Wherefore my beloved Brethren, be ye ſtedfaſt and unmoveable, *&c.* The God of Grace who hath called you into his eternal glory by Jeſus Chriſt make you perfect, ſtabliſh, ſtrengthen and ſettle you.

17 *Remember that it is the* will of Jeſus Chriſt, *that you who partake of the* ſame

ſame word of life, *and of the* ſame Sacramental Bread and Wine, ſhould admoniſh one another, exhort one another, watch over one another, bear the burthens of one another, provoke one another to love and good works, ſeek the good of one another, and not your own good only; that you ſhould warn the unruly, comfort the feeble-minded, and ſupport the weak. *That this is your duty appears, from* Col. 3. 16. Phil. 2. 4. Heb. 1. 24. Gal. 6. 1. Rom. 15. 2. Rom. 14. 7. 2 Cor. 5. 15. 1 Theſ. 5. 11, 13, 14. *The* 12. verſe *ſpeaks* of Miniſterial and authoritative admonition, but the 13 and 14. verſes of fraternal and charitative. *Theſe Texts will riſe up in Judgement againſt thouſands of Chriſtians at the laſt day.* I do not ſay that you are to admoniſh none but thoſe of your own Society: Admonition is an act of Mercy; *It is* ſpiritualis Eleemoſyna, ſpiritual Alms; *and you are bound by the* royal Law of Charity, *by the* communion of Saints, *the* Communion of Churches, and communion of Natures, *to diſtribute theſe ſpiritual alms to all that need them, as* God *ſhall give occaſion.*

But this I ſay, *you ought eſpecially to admoniſh them, and watch over them. This is* novum, *though not* ſolum vinculum. *Some Divines think that one chief reaſon why the* Iſraelites *were puniſhed for* Achans ſin, *was, becauſe they did not* admoniſh him, *and* watch over him: *For the* Iſraelites *were commanded in the plural number*, Joſh. 6. 18. Keep your ſelves from the accurſed thing, &c. *He was* one of the body, and *becauſe they did not* watch over him, *they* communicated in his ſin, and in his puniſhment, *There is an excellent Law in this Nation*, That every Pariſh ſhall provide for its own poor. *And by* parity of reaſon, it is as juſt and equal, That every Congregation ſhould chiefly and eſpecially look *to the* ſouls of *their own* members, to warn them, admoniſh them, exhort them, *and* watch over them.

That you may the better diſcharge this duty, you muſt labour to bee acquainted one with another, *as far as your* Callings *and* Relations *will give you leave. It is a* great and common ſin, *and much to be lamented*; That there is ſo little knowledge and acquaintance, *between thoſe that are of the ſame* Congregation:

gregation: *They* ſit in the ſame Pew together, partake of the ſame Sacrament, *and yet* converſe no more together, *than if one lived at* York, *and the other at* London: *And when they* do converſe together, *it is a* meer civil and outward converſe, as amongſt ſober Heathens: *But there is very little* Religious Society *between them, for the* ſpiritual edification one of another. *Now this muſt needs be a great ſin; For how can ye watch one another, edifie and admoniſh one another? How can you ſupport the weak, comfort the feeble-minded, if not ſpiritually acquainted one with another.*

And yet it is not my opinion, *that every member of a* Congregation *is bound to know every* Fellow-member. *I believe it was not ſo in the* Church *of* Jeruſalem, *or of* Samaria. *It is* incredible, *to think that they all knew one another. I ſhould be loth to lay ſuch a* clog *upon your* conſciences, *as to ſay,* That every Maid-ſervant, and Man-ſervant is bound to know, and to be acquainted with all thoſe with whom they communicate in the Lords Supper. *Indeed the* Church-Officers *are the* eyes *of the people, and are to know*

all, and to be acquainted with all. But yet notwithſtanding this: I ſay it is the duty of every Member, *to endeavour according to his* place and calling, *to grow up in ſpiritual acquaintance one with another, as God ſhall offer occaſion, and not to be ſo ſtrange and unacquainted, but to* walk in love one towards another, to bear one anothers burden, and ſo fulfil the Law of Chriſt, *Gal.* 6. 2.

And this you ought the rather to do, that ſo you may contribute *to the keeping of the* Sacrament of the Lords Supper pure in the Congregation to which you belong. *There is much complaint amongſt many (and not without juſt cauſe)* of mixt Communions, *and of an* univerſal liberty, *which ſome take in giving the Sacrament promiſcuouſly to all that come, though groſly ignorant, and notoriouſly ſcandalous, and in making (if I may ſo ſpeak) the* Chancel-door, *as wide as the* Church door. *This in my judgement is a great iniquity.*

1 *It is to* give holy things to Dogs, and to caſt Pearls to Swine. *It is a* prophanation *of the* Ordinance, *in giving it to thoſe who are* viſibly unworthy *to receive it, and to whom wee know* Chriſt

Christ *would not have us to give it.*

2 *It is an* act of great uncharitableneſs, *to thoſe who are groſly ignorant, and ſcandalous; for it is to give them that which we know will further their* damnation.

3 *It makes the* Church-Officers (*who have power to hinder them, and do not uſe it*) partake of other mens ſins.

4 *It is an Act of* cruelty *to the* Nation: *For becauſe we have been* Prodigal of Chriſts blood, *therefore he hath been* Prodigal of ours.

5 *It is a great* ſcandal to the truly godly, & a ſtumbling-block to weak Chriſtians, *cauſing them (though unadviſedly) to ſeparate from our Congregations.*

6 *It is to* walk contrary *to the praCtiſe of moſt (if not all) of the* Churches of Chriſt *in the Chriſtian world.*

To prevent this Sacrament-prophanation, *there are ſome* Miniſters, *who wholly forceaſe from adminiſtring it: This I allow not, unleſs in caſe of abſolute neceſſity; For this is (as it were) to* ſuſpend the whole Congregation, *and to deny* Children *their* bread, *for fear of giving* it to Dogs. *The beſt way is to follow the advice which our* Lord

Jeſus Chriſt *gives* Matth. 18. 15, 16, 17. *where he propounds* Rules *and* Directions *for the removing of Scandals out of the Church.* If thy Brother ſhall treſpaſs againſt thee *(ſaith Chriſt)* go and tell him his fault between thee and him alone: *Hee doth not ſay,* Go and ſeparate preſently *(For this is to* rend the Church, *not to* heal it; *this is to* hinder thy Brother from Chriſt, *rather than to* gain him to Chriſt:) *Hee doth not ſay,* Go and tell others *(for this is to* back-bite thy Brother; *this is to* reproach *him, rather than to* reprove *him)* But *he ſaith,* Go and tell him his fault between thee and him alone; if he ſhall hear thee, thou haſt gained thy Brother: But if hee will not hear thee, then take with thee one or two more, *&c.* And if he ſhall neglect to hear them, tell it to the Church *(that is, to ſuch who are impowred by Chriſt to redreſs offences)* but if he neglect to hear the Church, let him, &c. *Hence learn,*

That all Church-reformation, *and* Sacrament-purity *muſt begin from* Church-members, *and proceed from them in Chriſts* way *unto* Church-Officers; That if any man who is called

a Brother, be a Fornicator, or a Railer, or a Drunkard, or guilty of any other Scandalous ſin, *It is your duty, who are members of the ſame body with him, and know his guiltineſs, to labour by* private admonition to gain him to God, *not to* ſhame him *by telling others, but to* gain him, *by telling him alone. But if hee will not hear you, then you are in* an orderly way, *to bring it to the* Church, *which if you* neglect to do, *the ſin of* Church-pollution *is your* ſin, *and not the* ſin *of your* Church-Officers. *If there be* three doors *to get into an houſe, hee that keeps mee out of the* firſt, *keeps mee out of the* other two. *All* Sacrament-reformation *begins with you*, you are the firſt door at which it enters; *if you fail of your duty, the ſin lyeth at your door, not at ours. It is the cuſtome of all people (though otherwiſe Godly) if a* ſcandalous ſinner *bee admitted to the* Lords Supper, *to charge the ſin of it upon the Miniſter, and in the mean time to forget that the ſin is* theirs, *not* his, *becauſe they have not done what* Chriſt *would have them, for the* gaining of him, *and for the* inabling *of the* Church, *to proceed againſt him*

by cenſures, if he *prove obſtinate. The* Lord *give you hearts to think of this, and* give you grace *(inſtead of murmuring againſt, and complaining of mixt communions, and of ſeparating from us becauſe of them)* to contribute *your utmoſt towards the* purging of our *Congregations, and* to practiſe *all thoſe duties which* Chriſt *requires of you in order thereunto.*

I have much more to ſay of this particular, but I perceive that the Epiſtle ſwells to too great a bigneſs, and therefore I ſhall defer what I have further to ſay, till God ſhall offer me another ſuch opportunity.

18. *Labour to maintain* Peace and
Pſal. 133. Unity *amongſt your ſelves.* It is a good and pleaſant thing for brethren to
Mark 9. 50 dwel together in Unity. Have ſalt in your ſelves, and peace one with another. *Labour to get your ſouls* ſeaſoned *with the* grace of humility, ſelf-denial, *and* mortification; *and this will keep you in peace; Remember the ſaying of Chriſt,* Bleſſed are the Peacemakers. Now I beſeech you Brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among

among you, but that ye be perfectly joyned together in the ſame minde, and in the ſame judgement.

19. *Study often and often the* quatuor noviſſima, *the four laſt things*, Death, Judgement, Hell, and Heaven. *The* meditation *of* death *will* prepare you for death: *The* meditation of Heaven *will* make you Heavenly-minded: *The* meditation of Hell *will* keep you from Hell: *Therefore* Bernard *perſwades us* to go often down to Hell by meditation while wee live, and we ſhall not go down to it when wee dye. *The* meditation *of the* day of Judgement, *will bee both* frænum & calcar, *a* bridle *to curb you from ſin, and a* ſpur *to incite you to all godlineſs, that ſo you may give up your account with joy, at that terrible day.*

20 *Study the* exceeding great and precious Promiſes *of the Goſpel, make a* Catalogue *of them*, meditate *on them, and labour to apply them to your own ſouls, for your everlaſting comfort. And for this purpoſe, read over theſe Sermons, and ſtudy them in time of health, that you may enjoy the benefit of them in the time of ſickneſs.*

Laſtly, *Let me intreat you to* praiſe God

God *in my behalf*; *that hee hath been pleaſed out of his free love to uphold me amongſt you in my* Miniſterial imployment *for theſe eighteen years*; *And to continue your earneſt Prayers unto him, that he would make my labours more* uſeful *and* ſucceſsful, *that he would* guide me, *that I may* guide you; *that he would not onely* make, *but* keep *mee* faithful *in theſe back-ſliding times, and teach me* ſo to preach, and ſo to live, that I may ſave my ſelf and thoſe that hear me.

Your Servant in the Work of the Miniſtry.

Ed. Calamy.

THE

THE Godly Mans Ark, OR, City of Refuge in the day of his distress.

SERMON I.

PSAL. 119. 92.

Unless thy Law had been my delights, I should then have perished in mine affliction.

THis Psalm (out of which my Text is taken) exceeds all the other *Psalms*, not only in *length*, but in *excellency*, so far (in the judgement of *Ambrose*) as the light of the *Sun* excells the light of the *Moon*, As the Book of Psalms is stiled by *Luther*; An *Epitome of the Bible*, or a *little Bible*:

So

So may this Pſalm fitly be called, *An Epitome of the Book of Pſalms.* It was written (as is thought) by *David* in the days of his baniſhment under *Saul*, but ſo penned, that the words thereof ſuit the condition of all Saints. It is *penus doctrinæ publicum unicuique apta & convenientia diſtribuens*, *a publick ſtore-houſe* of heavenly doctrines, diſtributing fit, and convenient inſtructions to all the people of God, and therefore ſhould bee in no leſs account with thoſe who are ſpiritually alive, than is the uſe of the *Sun*, *Air*, and *Fire*, with thoſe who are naturally alive: It is divided into two and twenty *Sections*, according to the *Hebrew Alphabet*, and therefore fitly called, *A holy Alphabet for Sions Scholars*; the A. B. C. *of godlineſs*. *Sixtus Senenſis* calls it, *An Alphabetical Poem*. The *Jews* are ſaid to teach it their little Children the firſt thing they learn, and therein they take a very right courſe, both in regard of the heavenly matter, and plain ſtile fitted for all capacities. The chief ſcope of it, is to ſet out the glorious *excellencies* and *perfections of the*

Law

Law of God. There is not a verſe (except one only, ſay ſome learned men, in Print, but are therein deceived, but I may truely ſay, Except the 122. and the 90. verſes) in this long Pſalm, wherein there is not mention made of the Law of God, under the name of Law, or Statutes, or Precepts, or Teſtimonies, or Commandements, or Ordinances, or Word, or Promiſes, or Wayes, or Judgements, or Name, or Righteouſneſs, or Truth, *&c.*

This Text that I have choſen, ſets out the great benefit and comfort, which *David* found in the Law of God in the time of his affliction— *It kept him from periſhing. Had not thy Law been my delights, I had periſhed in my affliction.*

The word *Law* is taken diverſly in Scripture, ſometimes for the *Moral Law*, *James* 2. 10. Sometimes for the whole *Oeconomy, Polity,* and *Regiment* of *Moſes*, for the whole *Moſaical diſpenſation* by Laws partly moral, partly Judicial, partly Ceremonial, *Gal.* 3. 23. Sometimes for the *five Books of Moſes*, Luke 24. 44. Sometimes for the whole

whole *Doctrine of God* contained in the *Scriptures of the Old Teſtament*, *John* 7. 49. By Law in this place is meant, all thoſe books of the Scripture which were written when this Pſalm was penned. But I ſhall handle it in a larger ſenſe, as it comprehends all the Books both of the Old and New Teſtament. For the word *Law* is ſometimes alſo taken for the *Goſpel*, as it is *Micah.* 4. 2. *Iſa.* 2. 3. The meaning then is *Unleſs thy Law*, that is, Thy *Word*, *had been my delights, I ſhould have periſhed in mine affliction.*

David ſpeaks this (ſaith *Muſculus*) of the diſtreſſed condition he was in when perſecuted by *Saul*, forced to fly to the *Philiſtines*, and ſometimes to hide himſelf in the rocks and caves of the earth. *Hic vero ſimile eſt, fuiſſe illi ad manum codicem divinæ legis*, &c. It is very likely (ſaith he) that he had the Book of Gods Law with him, by the reading of which he mitigated and allayed his ſorrows, and kept himſelf pure from communicating with the Heathen in their ſuperſtitions. The *Greek* Scholiaſts ſay, That *David* uttered

ed these words, *A Saule pulsus, & apud Philistæos & impios homines agere coactus*, when driven from *Saul*, and compelled to live amongst the wicked *Philistines*, &c. for hee would have been allured to have communicated with them in their impieties, had he not carried about him the meditation of the Word of God. *Unless thy Law had been my delights*, &c.

In the words themselves, we have two Truths *supposed*, and one Truth clearly *proposed*.

1 Two Truths supposed.

1 *That the dearest of Gods Saints are subject to many great and tedious afflictions.*

2 *That the Word of God is the Saints darling and delights.*

One Truth clearly proposed.

That the Law of God delighted in, is the afflicted Saints Antidote against ruine, and destruction.

1 Two Truths supposed.

The first is this:

Doct. 1. *That the best of Gods Saints are in this life subject to many great and tedious afflictions.*

David

David was a man after Gods own heart, and yet he was a man made up of troubles of all sorts and sizes, insomuch as he professeth of himself, *Psal.* 69. 1, 2, 3. *Save me O God for the waters are come in unto my soul, I sink in deep mire, where there is no standing, I am come into deep waters, where the floods over-flow me; I am weary of my crying, my throat is dryed, mine eyes fail while I wait for my God.* And in this Text he professeth that his afflictions were so great, that he must necessarily have perished under them, had hee not been sustained by the powerful comforts hee fetched out of the Word. There is an Emphasis in the word *Then, I should then have perished*; That is, long before this time, *then, when* I was afflicted, then I should have perished. *Junius* and *Tremelius* translate it *Jam diu perissem, &c.* I should long ago have perished. *Job* was a man eminent for godliness; and yet as eminent for afflictions. Nay Jesus Christ himself *was a man of sorrows*, Isa. 53 3. Insomuch as that it is truely said, *God had one Son without sin, but no Son without sorrow.* This

This our *dear Sister*, at whose Funeral we are met, was a woman full of many and great afflictions, which (no doubt) would have quite drowned and swallowed her up, had not the *Word of God* supported her; therefore it was that she desired that this Text might be the subject of her Funeral Sermon.

Quest. *But why doth God afflict his own Children with such variety of long and great afflictions?*

Answ. 1. God doth not do this, because he *hates* them, but because he *loves* them, *For whom the Lord loveth, he chastiseth*, &c. Heb. 12. 6. Did the Lord hate them, he would suffer them to go merrily to hell. *There is no surer sign of Gods reprobating anger, than to suffer a man to prosper in wicked courses.* God threatneth this as the greatest *punishment, not to punish them*, Hos. 4. 14. And therefore because God loveth his Children, *he chastiseth them in this world, that they may not be condemned in the world to come*, 1 Cor. 11. 33.

2. God doth not do this, because he would *hurt* them, but for their *good*, *Jer.* 24. 5. The *good Figs* were

were ſent into captivity for their *good.* Heb. 12. 10. *He for our profit,* &c. God hath very gracious and merciful ends and aims in afflicting his people. Give me leave here to inlarge my diſcourſe, and to give you an account of ſome of theſe divine aims.

1 Gods deſign is to teach us to *know him* and *to truſt in him*, and *to know our ſelves.* It is a true ſaying of *Luther*, *Schola crucis eſt Schola lucis*, the School of *Affliction* is a School of *Inſtruction*; Gods παθήματα are μαθήματα: His *rods* (when ſanctified) are powerful *Sermons* to teach us,

1. *To know God*: And *this is life eternal to know him*, John 17. 3. It is ſaid of *Manaſſeh*, 2 Chron. 33. 13. *Then* Manaſſeh *knew that the Lord he was God*, Then when hee was caught among the thorns, bound with fetters, and carryed to *Babylon*; before that time he knew not the Lord: Afflictions teach us to know God, and not onely in his power and greatneſs, in his anger and hatred againſt ſin, but alſo in his goodneſs and mercy: For *God* doth

doth ſo *ſweeten* the bitter cup of affliction, that a Childe of God doth many times taſte more of Gods love in one months affliction, than in many years of proſperity; 2 *Cor.* 1. 4, 5. 2 *Cor.* 7. 4. Add to this. Afflictions teach us to know God *experimentally* and *affectionatively*, not *celebraliter*, (as *Calvin* ſaith) but *cordialiter*, ſo to know him, as to *love* and *fear* him, and to *fly* unto him as our Rock and hiding-place, in the day of our diſtreſs. It is ſaid, *Cant.* 3. 1. *By night I ſought him whom my ſoul loveth, &c.* Some by the word *Night*, underſtand the night of divine deſertion, and from the words, *Gilbertus* hath this ſaying; *Qui quærit in nocte, non quærit ut videat, ſed ut amplectatur*; Hee that ſeeks after God in the night of adverſity, doth not ſeek to ſee him, and know him formally and ſuperficially, but to embrace him, and to love him really and cordially. And therefore the Church never left till ſhe had found *Chriſt*, and when ſhe had found him, ſhe *held him*, and would not let him go, *Cant*, 3. 2, 3, 4.

2. Not

2 Not only to know God, but alſo to truſt in him, 2 *Cor.* 1. 9. *We had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God, which raiſeth the dead.* Note here, 1 That an Apoſtle is apt in time of proſperity, to truſt in himſelf. 2 That God brings his children to the gates of death, that they might learn not to truſt in themſelves, but in God which *raiſeth the dead*, that is, from a dead and deſperate condition.

3 Not only to know God, but to know our ſelves, which two are the chief parts of Chriſtian Religion: It is ſaid of the Prodigal, that when he was in adverſity, then he *came to himſelf*, Luke 15. 17. *And when he came to himſelf*: He was *ſpiritually diſtracted*, when hee was in *proſperity*. Afflictions teach us to know that we are but *men*; according to that of *David*, Pſal. 9. 20, *Put them in fear O Lord, that they may know themſelves to bee but men.* *Caligula* and *Domitian*, Emperors of *Rome*, who in proſperity would be called Gods, when it thundered from Heaven were ſo terrified, that

that then they knew they were but men. In prosperity we forget our mortality. Adversity causeth us to know, not only that we are men, but frail men, that God hath us *between his hands*, (as it is *Ezek.* 21. 17.) and can as easily crush us, as we do moths; That we are in *Gods hands, as the clay in the hands of the Potter*, That he hath an absolute soveraignty over us, and that wee depend upon him for our being, well-being, and eternal-being; these things wee know feelingly, and practically in the day of affliction: And it much concerns us to know these things, and to know them powerfully; for this will make us stand in awe of God, and study to serve and please him. Hee that depends upon a man for his livelyhood, knowing that hee hath him at an advantage, and can easily undo him, will certainly endeavour to comply with him, and to obtain his favour. *The ground of all service and obedience is dependance.* And did we really and experimentally know our dependance upon God, and the advantages he hath

us

us at, we could not, wee would not but comply with him, and labour above all things to gain his love and favour.

2 Gods aim in afflicting his children, is either to *keep them from sin*, or when they have sinned, *to bring them to repentance for it, and from it.*

The second Design of God in afflicting his Children.

1 *To keep them from sin*; This made him send an *Angel of Satan* to buffet *Paul*, lest he should bee *lifted up in pride, and exalted above measure*, 2 Cor. 12. 7.

2 When they have sinned, to bring them to *repentance for it, and from it.* God brings his children *low*, not to *trample* upon them, but to make them *low in their own eyes*, and to *humble* them for sin, *Deut.* 8. 2. God brings them into the *deep waters*, not to *drown* them, but to *wash* and *cleanse* them. Isa. 27. 9. *By this shall the iniquity of Jacob bee purged, and this is all the fruit, to take away sin, &c.* Afflictions (when sanctified) are divine hammers to break, and as *Moses* his Rod, to cleave our rocky hearts in pieces.

1 They open the eyes to see sin, *Oculos quos culpa claudit, pœna apparit.*

When

When the brethren of *Joseph* were in adversity, then they saw (and not before) the greatness of their sin in selling their Brother, *Gen.* 42.21.

They open the *ear to discipline.* In prosperity we turn a deaf ear to the voice of the Charmer, though he charm never so wisely. But adversity openeth the ear, and causeth us to attend: When God spake upon Mount *Sinah* in a terrible manner, then the people said unto *Moses: Speak thou unto us, all that the Lord our God shall speak unto thee, and we will hear it, and do it,* Deut. 5. 27. Memorable is that Text, Jer. 2. 24. *A wilde Ass used to the Wilderness, that snuffeth up the winde at her pleasure, in her occasion who can turn her away? all they that seek her, will not weary themselves, in her month they shall finde her; in her month,* that is, when she is great with young, and near her time. A wicked man in the day of his prosperity, is like a wilde Asse used to the wilderness, he snuffeth at any that shall reprove him, he is of an uncircumcised ear, and a rebellious heart; *but in his moneth,* that is, when hee is big

with afflictions, then he will be easily found; this will open his ear to discipline.

3 They will open the *mouth to confesse sin*, Judges 10. 15.

4 They will *command us to depart from iniquity*, Job 36. 8, 9, 10.

Afflictions are *Gods Furnaces*, to purge out the drosse of our sins, *Gods Files* to pare off our spiritual rust, *Gods Fannes* to winnow out our chaffe. In prosperity we gather much soil, but adversity purgeth and purifieth us. This is its proper work, to work out unrighteousnes, *Dan.* 11. 35. *Dan.* 12. 10.

The third Design.

3 Gods end is not only to keep us from sin, but to make us *holy and righteous*; therefore it is said, Isa. 26. 9. *When thy Judgements are in the earth, the Inhabitants of the world will learn Righteousnes.* And Heb. 12. 10. *He for our profit, that wee may be partakers of his holines.* As the waters that drowned the old world, did not hurt the Ark of *Noah*, but bare it up above the earth, and as they increased, so the Ark was lifted up nearer and nearer to Heaven: So *Afflictions* (when

(when ſanctified) do not prejudice the Saints of God, but lift them up nearer unto God in *Holineſs, and Heavenly-mindedneſs.*

4 Gods deſign in afflicting his children, is to make the *World bitter* unto them, and *Chriſt ſweet.* The fourth Deſign.

1 To *imbitter the World*: There are two lame legges upon which all worldly things ſtand, *uncertainty* and *inſufficiency*. All earthly things are like the earth, founded upon nothing; they are like *heaps made of wax*, that quickly melt away. Riches, and Honours, Wife and Children, have *wings and fly away*; they are like unto *Abſoloms Mule*, they will fail us when we have moſt need of them; They may *puffe up* the ſoul, but they cannot *ſatisfie it*, *inflare poſſunt, ſatiare animam non poſſunt*: They are all vanity and vexation of ſpirit, ſo ſaith the *Preacher*; but moſt people in time of health, will not believe theſe things; but when ſome great ſickneſs betides them, this is as a *real Sermon*, to make out the truth of them; then they ſee, that a *Velvet ſlipper* cannot cure the Gout, nor a *Golden cap*

the head-ach, Prov. 10. 4. That riches avail not in the day of wrath; and this imbitters the world.

2 To make *Christ sweet and precious.* When *Christ* and his *Disciples* were in a ship together, *Mat.* 8. 25. It is said, *That Christ was asleep;* and as long as the Sea was calm, his Disciples suffered him to sleep, but when they were ready to bee drowned, then they *awake Christ*; and said, *Master, save us, we perish.* Even the best of Saints when fatted with outward plenty and abundance, are prone to suffer *Christ to lye asleep within them*, and so neglect the lively actings of faith upon *Christ*; but when the storms of affliction, and outward calamity begin to arise, and they are ready to be over-whelmed with distresses, then *None but Christ, none but Christ.*

5 Gods design in afflicting his children, is to *prove* and *improve* their graces.

1 To *prove* their graces, *Rev.* 2. 10. *Deut.* 8. 2. to prove the *truth*, and the *strength* of them. 1 The *truth and sincerity of their graces*; For this cause he loaded *Job* with afflictions

ctions, to try whether hee ſerved God for his Cammels and Oxen, or for love to God. As *Salomons* ſword tried the *true Mother* from the *falſe*; So the *Sword* of affliction diſcovers the ſincere Chriſtian from the hypocrite. Diſtreſſes are *divine Touch-ſtones*, to try whether wee be true or counterfeit Saints; *That grace is true, which upon trial is found true.* 2. To try the ſtrength of our *Graces*. For it requires a ſtrong faith to endure great afflictions. That faith which will ſuffice for a little affliction, will not ſuffice for a great one. *Peter* had faith enough to come to Chriſt upon the Sea, but as ſoon as the ſtorm began to ariſe, his faith began to fail, and Chriſt ſaid: *Why art thou afraid, O thou of little faith?* Mat. 14. 30, 31. It muſt bee a *ſtrong Faith* that muſt keep us from ſinking in the day of *great diſtreſs.*

2 To *Improve our Graces.* It is reported of the *Lioneſs*, that ſhee leaves her young ones, till they have almoſt killed themſelves with roaring and howling, and then at laſt gaſp, ſhe relieves them, and by

this means they become more courageous. So God brings his children into the deeps, and suffers *Jonah* to be three days and three nights in the belly of the Whale, and *David* to cry till his throat was *dry*, Psal. 69. 3. and suffers his Apostles to be all the night in a great storm till the fourth watch, and then he comes and rebukes the windes, and by this means hee mightily increaseth their *patience* and *dependance* upon God, and their Faith in Christ. As the *Palm-tree*, the more it is depressed, the higher, stronger, and fruitfuller it grows; So doth the graces of Gods people.

Lastly, Gods aim in afflicting his people, is to *put an edge upon their prayers, and all their other holy services.*

1 Upon *Prayer*: What a famous Prayer did *Manasseh* make, when he was under his Iron Fetters. It is thrice mentioned, 2 *Chron.* 33. 13, 18, 19. When *Paul* was struck off his horse, and struck with blindness, then hee prayed to purpose. Therefore it is said *Acts* 9. 11. *Behold he prayeth!* In prosperity we pray

pray heavily and drowsily, but adverſity adds wings to our prayers, *Iſa.* 26. 16. The very Heathen Marriners cryed aloud to God in a ſtorm. It is an ordinary ſaying, *Qui neſcit orare diſcat navigare.* There are no Saylors ſo wicked, but they will pray when in a great ſtorm.

2 Upon *Preaching.* Proſperity glutteth the ſpiritual appetite, adverſity whetteth it.

3 Upon a *Sacrament.* How ſweet is a Sacrament to a true Saint after a long and great ſickneſs?

1 *It makes God, and the word of God precious.* If God ſets our Cornfields on fire (as *Abſalom* did *Joabs*) then he ſhall be ſure to cauſe us to come running to him: And how ſweet is a Text of Scripture to a childe of God in the hour of his diſtreſs?

By all this it appears, that God afflicts his children, not to *hurt them*, but to *help them*, and that God hath many glorious and gracious ends and aims in afflicting of them. Therefore it is that *David* ſaith of himſelf in 71. *verſ.* of this Pſalm,

It is good for me that I have been afflicted, that I might learn thy Statutes. Hee never ſaid, It is good for mee that I have been in proſperity, but he rather ſaith the contrary in the 67th. verſe *Before I was afflicted, I went aſtray, but now I have kept thy Word. Gods people* will bleſs God as much (if not more) in *Heaven*, for their *adverſity*, than for their *proſperity.*

Uſe 1. Let us not paſs *raſh cenſures* upon *perſons* under great *afflictions*: Say not, ſuch a woman is a greater ſinner than others, becauſe more afflicted. This was the fault of *Jobs* friends, and God expreſſeth his anger againſt them for it, *Job* 42. 7. *My wrath is kindled againſt thee, and thy two friends, for you have not ſpoken the thing that is right*, &c. This was the fault of the *Barbarians*, Acts 28. 4. *When they ſaw the venemous beaſt hang upon the hand of* Paul, *they ſaid among themſelves, no doubt this man is a murderer*, &c. But remember they were *Barbarians.* It is a ſign of a *Barbarian*, not of a *Chriſtian* to paſs a raſh cenſure upon perſons in affliction.

ction. *Think you* (ſaith Chriſt) *that thoſe eighteen upon whom the Tower in* Siloam *fell and ſlew them, that they were ſinners above all men that dwelt in* Jeruſalem? *I tell you, nay, but except you repent, yee ſhall all likewiſe periſh*, Luke 13. 4, 5. Think you that they which have the Stone and Gout in extremity, that have Cancers in their faces and breaſts, are greater ſinners than others? I tell you nay, *&c.* For my part, if I would cenſure any, it ſhould bee ſuch as live wickedly, and meet with no affliction; theſe have the *black brand* of reprobation upon them; Theſe are men deſigned to damnation. *Ambroſe* would not tarry a night in the houſe of a Gentleman that had never in all his life been afflicted, for fear (as hee ſaid) leſt ſome great and ſudden Judgement ſhould betide it. But when I ſee a godly woman afflicted, then I ſay, this is not ſo much for her ſin, as for her trial: this is not to *hurt her*, but to *teach her* to know God, and to know her ſelf, to break her heart for ſin, and from ſin, to make the world bitter, and

Chriſt ſweet. God hath put her into the fire of affliction, to refine her, and make her a veſſel fit for his uſe. God is ſtriking her with the hammer of affliction, that ſhee may be ſquared, and made ready to be laid in the heavenly *Jeruſalem*.

Uſe 2. Here is *rich comfort to the children of God, under the greateſt afflictions.* For the beſt of *Saints* are ſubject to the worſt afflictions: This is the lot of all Gods Children, Chriſt himſelf not excepted. *Afflictions* (indeed) conſidered in their own nature, are evil things, and ſo are called, *Amos* 5. 13. They are part of the curſe due to ſin, the fruit of Gods revenging wrath; they are as a biting and ſtinging Serpent; and to a wicked man, remaining wicked, they are the beginning of Hell; *Unſanctified afflictions parboil a wicked man for Hell and Damnation.* But now to a childe of God, they have loſt both their name and nature, they are not *puniſhments* properly, but *chaſtiſements*, not τιμωρίαι, but παιδείαι; They are not *ſatisfactory*, but *caſtigatory*. Jeſus Chriſt hath taken away the *ſting of*

theſe

theſe Serpents; they are not *fiery*, but Brazen Serpents, they have a *healing*, not a *hurting* power. Chriſt hath removed the curſe and bitterneſs of them. As the wood ſweetned the *waters of Marah*, Exod. 15. 25. So Chriſts Croſs hath ſweetned the bitterneſs of afflictions.

There are eight comfortable conſiderations, to chear the heart of a childe of God in the day of his diſtreſs.

1 God never afflicts his people, but out of *pure neceſſity*, 1 *Pet.* 2. 6. *Though now for a ſeaſon, if need be, ye are in heavineſs.* As a moſt loving *Father*, never corrects his childe, but when he is forced to it: He willingly provides for his Childe, but puniſheth him unwillingly. So God freely loadeth with his bleſſings, but hee never chaſtiſeth his children, but when forced to it; therefore he ſaith expreſly, *Lam.* 3. 23. *He doth not afflict willingly.* Iſa. 27. 1. *Fury is not in me.* It is wee that put Thunder-bolts in Gods hand. If the Sun did not firſt draw up the vapours from the earth, there would never be any Thun-

dering,

dering or Lightning. God would never thunder from Heaven with his Judgements, if our ſins did not firſt cry to Heaven for puniſhment. As Chriſt whipp'd the ſellers of Oxen and Sheep, out of the Temple with a *whip made* (in all probability) of *their own Cords*; So God never ſcourgeth us, but it is with a whip made of our own ſins, *Prov.* 5. 22. *Rom.* 2. 5. *Thou treaſureſt up to thy ſelf, &c.* God hath a *double treaſure*, a *treaſure of mercy*, and a *treaſure of wrath*; his *treaſure of mercy* is alwaies full, but his *treaſure of wrath* is empty, till we fill it by our ſins: And therefore when God puniſheth his children, he calls it a *ſtrange work*, and a *ſtrange act*, Iſa. 28. 21. It is obſerved of the Bee, that it never ſtings but when provoked: Sure I am, that God never afflicts his children, but out of pure neceſſity.

1 Not only out of *pure neceſſity*, but out of true and real love; as I have ſhewed; *Heb.* 12. 6, 7, 8.

Object. *Do not divine afflictions proceed out of anger? Was not God angry with* Moſes *for ſpeaking unadviſedly*

viſedly with his lips? And angry with David *for his Adultery, and thereupon afflicted both of them?*

Anſw. This anger was a fatherly anger rooted in love; It was not *ira quæ reprobat*, but *ira quæ purgat*, It was not *ira hoſtilis & exterminativa*, but *ira paterna & medicinalis.* As it is a great puniſhment for God ſometimes not to puniſh, *Iſa.* 1. 5. *Hoſ.* 4. 14. So it is a great mercy, ſometimes for God to with-draw his mercy.

3 Afflictions are a part of *Divine predeſtination.* That God which hath *elected* us to *ſalvation*, hath alſo *elected us unto afflictions*, 1 Theſ. 1. 2. *That no man ſhould bee moved by theſe afflictions; for you your ſelves know that we are appointed thereunto.* The ſame love with which God elects us, and beſtoweth Chriſt, and his Spirit upon us, with the very ſame love he afflicts us.

4 They are part of the *gracious Covenant* which God hath made with his people, *Pſal.* 89. 31, 32, 33. In which words we have three things conſiderable.

1 A ſuppoſition of ſin; *If his children*

children forſake my Law, &c. For ſin is alwaies *cauſa ſine qua non*, the cauſe without which God will never chaſtiſe us, and for the moſt part it is the cauſe for which he doth chaſtiſe us.

2 We have a gracious promiſe, *Then I will viſit their tranſgreſſion with the Rod, and their iniquity with ſtripes.*

3 We have a merciful qualification: *Nevertheleſs my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail, my Covenant will I not break*, &c. Afflictions are not only *mercies*, but *Covenant-mercies*; therefore *David* ſaith, *Pſal.* 119. 75—*And that thou in faithfulneſs haſt afflicted mee.* God would be *unfaithful*, if hee did not afflict his children.

5 Conſider that afflictions are part of the *Saints bleſſedneſs*, Job. 5. 17. *Behold! happy is the man whom God correcteth*, &c. *Behold* (ſaith *Eliphaz*) and we had need behold, and conſider it, for there are few that believe it, and yet it is moſt true; That afflictions (when ſanctified) when they are not onely

corre-

corrections but *inſtructions*, then they are evidences that we are in a bleſſed condition. *Eliphaz* his ſaying muſt be interpreted by what *David* ſaith, *Pſal.* 94. 12. *Bleſſed is the man whom thou chaſtneſt, O Lord, and teacheſt out of thy Law*: It is not *correction* ſimply, but *correction* joyned with *inſtruction*, which intitles us to happineſs. *Job even while hee was upon the dung-hill, wonders that God ſhould ſet his heart ſo much upon him, as to viſit him every morning, and to try him every moment*, Job 7. 17, 18. *Job* upon the Dung-hill was happier than *Adam* in Paradiſe: *Adam* in Paradiſe was conquered by the Devil; but *Job* upon the Dung-hill overcame the Devil. *Lazarus* in his Raggs, was happier than *Dives* in his Robes; *Philpot* in his Cole-houſe, than *Bonner* in his Palace; and godly Mr. *Whitaker* upon his bed of pain, than a wicked man upon his bed of Down. There were many in Chriſts time, who would never have known him, or come to him, had it not been for their bodily diſeaſes.

6 Conſider the *gracious and merciful*

ciful ends, aims, and designs, that God hath in afflicting his people; what these are, ye have heard already.

7 The *sweet and precious Promises*, which hee hath made to his children in the day of their adversity, to comfort them, and support them; what these are, you shall hear afterwards.

8 Consider that all *afflictions* shall work at last for the good of *Gods Children*, Rom. 8. 28. Though they are not *bonæ*, yet they shall be *in bonum*; though they are not good in themselves, yet they shall turn to their good. God beats his children, as we do our cloaths *in the Sun*, only to beat out the *Moths*; God puts them into the fiery Furnace, not to hurt them, but only to *unty the bonds of their sins*; as he dealt with the three children, *Dan*, 3. 25. God will either deliver them out of their *afflictions*, or send them to Heaven by them; Wherefore comfort one another with these words.

Use 3. If the best of Saints are subject

ſubject in this life unto many great and tedious *afflictions*, then let us

1 *Expect*
2 *Prepare* for } *Afflictions*
3 *Improve*

1 Let us *expect afflictions*; for Chriſt hath ſaid expreſly, *John* 16. 33. *In the world ye ſhall have tribulation.* There is in every childe of God,

1 *Sufficiens Fundamentum*, *a ſufficient foundation* for God to build *a houſe of Correction* upon: There is ſin enough to deſerve affliction.

2 There is *Sufficiens Motivum*, *Motives ſufficient* to prevail with God to chaſtize them when they ſin againſt him; ſome of theſe you have heard already, let me add one more: Becauſe he is more diſhonoured by the ſins of his own Children, than by the ſins of wicked men: As it is a greater diſcredit to an *Earthly Father*, when his own children, than when other mens children, live wickedly; ſo it is a *greater diſparagement* to our *heavenly Father* when his own Sons and Daughters, than when the Devils

Children

Children transgress his Law: And therefore God will chastise them *sooner*, *surer*, and *more* than others. 1 *Sooner*; Rom. 2. 9. *Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile.* First, the Jew, and then the Gentile. 2 *Surer* than others. *Amos* 3. 2. *You only have I known of all the families of the earth, therefore I will punish you for all your iniquities.* 3 *More* than others, *Lam.* 4. 6. *The punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of* Sodom, *&c.* Dan. 9. 12. *Under the whole Heaven hath not been done, as hath been done upon* Jerusalem.

3 There is *sufficiens necessitas*, *sufficient necessity* to provoke God to afflict them. It is needful that the Wheat be winnowed, that so the chaffe may be separated from it. It is needful that the winde blow upon the wheat, to cleanse it, and that Gold bee put into the Furnace, to purge and purifie it. When the *Sheep of Christ* are divided one from the other in Judgement, and affections, when separated in *Doctrine*, *Wor-*

Worſhip and *Diſcipline*; it is very needful that God ſhould ſend afflictions and diſtreſſes, which may bee (as the *Shepherds Dog*) very ſerviceable and inſtrumental, to unite them together, and to gather them into one *Sheep-fold*. And therefore let the Saints of God expect afflictions.

2 Let us *prepare and provide againſt the day of tribulation*. Let us provide,

1 *A ſtock of Graces*. For ſickneſs is a time to ſpend grace, but not to get grace. A Chriſtian in ſickneſs without grace, is like a ſouldier in war without armor, like a houſe in ſtormy weather without a foundation, and like the men of the old world, when ready to be drowned, without an Ark. Woe bee to that perſon that hath his graces to get when hee ſhould uſe them! And therefore if we would be comforted in the day of tribulation, we muſt provide afore-hand a furniture of graces.

Gods people are to prepare for afflictions.

1 A ſtock of graces.

1 *A true Faith* (for a *painted Faith* will avail no more than a *painted Helmet*, or a *painted Ship*) and not only a *True*, but alſo a *ſtrong Faith*.

A

A little faith will faint under great afflictions; when the windes began to blow fiercely, *Peters* little Faith began to fail, *Mat.* 14. 30.

2 *A great measure of patience* to inable us to wait quietly and contentedly, till God come in with help, for many times hee tarrieth till the fourth watch of the night, as hee did *Matth.* 14. 25. And therefore we have need of patience to keep us from murmuring or repining.

3 *A great stock of self-denyal, humility, repentance, contempt of the world, and Heavenly-mindedness.* He that is furnished with grace in an evil hour, will be as safe and secure, as *Noah* was in the Ark, in the time of the deluge, or as those were, who had sufficiency of Corn in the time of the seven years Dearth in *Ægypt.*

2 A stock of Assurance.

2 *A stock of assurance of salvation:* For though a man hath never so much grace, yet if he wants the assurance of it, he cannot receive any comfort by it in the day of his distress. *Jacob* was not at all quieted in his spirit, for *Joseph*'s being alive, til he came to know of it. And therefore

fore we muſt not onely provide *grace*, but the aſſurance of *grace* that we may be able to ſay with confidence, as *Job* did upon the Dunghill, *Job* 19. 25. *I know that my Redeemer liveth*; and with the Holy Apoſtle, *Rom.* 8. 38. *I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* That man who hath got a Scripture aſſurance of his Salvation, will be more than a Conquerour in the day of his diſtreſs.

3 *A ſtock of divine Experiences.* Happy is that man, that lodgeth up in his heart all the former Experiences he hath had of Gods love and mercy towards him, and knoweth how to argue from them in the day of calamity: Thus did *Moſes* in his prayer to God, *Numb.* 14. 19. *Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people from Ægypt, even until now.* Becauſe God

3 A ſtock of Divine Experiences.

God had forgiven them, therefore *Moſes* entreats him to forgive them; this Argument is drawn from former experience. And thus *David* encourageth himſelf, 1 *Sam.* 17.37. *The Lord hath delivered me out of the Paw of the Lyon, and out of the paw of the Bear, and hee will deliver me out of the hand of this Philiſtine.* Thus alſo *Paul* reaſoneth, 2 *Cor.* 1.10. *Who delivered us from ſo great a death, and doth deliver, and in whom we truſt that he will yet deliver us.* Divine experiences are the Saints great encouragements in the day of Affliction. Bleſſed is the man that hath his quiver full of theſe Arrows.

4 A ſtock of Sermons.

4 *A ſtock of Sermons.* We muſt do with Sermons as the Tradeſmen do with the money they get; ſome of it they lay out for their preſent uſe, and ſome of it they lay up againſt the time of ſickneſs. That man is an ill husband, and an unthrifty Tradeſman that makes no proviſion for old age, or for an evil day; and that man is an unprofitable hearer of the word, who doth not ſtock and ſtore himſelf with Sermons, whereby hee may bee com-

comforted in the hour of affliction. And therefore the Prophet *Iſaiah* adviſeth us, *Iſa.* 42. 23. *To hear for the time to come*, or (as it is in the Hebrew) *for the after-time.* Sermons are not only to be heard for our preſent uſe, but to be laid up for after-times, that when we lye upon our ſick-beds, and cannot hear Sermons, we may then live upon the Sermons we have heard.

5 A ſtock of Scripture-Promiſes.

5 And laſtly, we muſt prepare and provide a ſtock of *Scripture-Promiſes*, which will be as ſo many reviving Cordials, to chear us, and as ſo many *Spiritual Anchors*, to uphold us from periſhing in the day of our tribulation. What theſe Promiſes are, you ſhall hear afterwards: Theſe upheld *David* in the hour of his diſtreſs, and therefore he ſaith in the Text, *Unleſs thy Law had been my delight, I had periſhed in mine affliction.* If this our *dear Siſter* had not had this ſtock, ſhe had been quite *over-whelmed* under the grievouſneſs of her tormenting pains. Be wiſe therefore, *O ye Saints of God*, and prepare theſe five proviſions in the time of health, that

ſo

so ye may live joyfully in the time of sickness.

3 Gods people are to improve afflictions.

3 As wee must expect and provide for afflictions, so also we must labour (when afflicted) *to improve them for our Spiritual benefit and advantage.* Wee must pray more for the sanctification of them, than for their removeal: It was not the *staffe* of *Elisha* that revived the dead Childe, but *Elisha* himself. It was not the *troubling* of the *waters* of the Pool of *Bethesda*, that made them healing, but the coming down of the *Angel*, It was not the *Clay and Spittle* that cured the blinde eyes, but *Christs annointing* them with it. It was not the *Cloak* of *Elijah* that divided the waters, but the God of *Elijah*: Troubles, stroaks, blows, afflictions, and distresses will do us no good, unless the Lord bee pleased to make them effectual: And therefore let us pray unto God, that hee would give us grace together with our afflictions, That he would add *instruction* to his *correction*, that hee would make us *good Scholars in the School of afflictions*, and inable us to take out all those excellent lessons

leſſons, which he would have us to learn in it, that thereby we may come to know God *more powerfully, & experimentally, & to know our ſelves, and our own frailty, and our abſolute dependance upon God more effectually*, that thereby we may be more *purified* and *refined*, that the *winde* of *temptation* may cleanſe us from the *chaffe* of our *corruption*, that wee may *learn Righteouſneſs* by Gods *Judgements*, and be made partakers of his *holineſs*. Such a good Scholar was *Manaſſeh*, he got more good by his *Iron chain*, than by his *Golden chain*. Such another was the *Prodigal Childe*, who was happier amongſt the *Swine*, than when in his *Fathers houſe*. Such was *Paul*, his being *ſtrucken* down to the ground, raiſed him up to Heaven; by the blindneſs of his body, his ſoul received ſight; and hee was turned from a perſecuting *Saul*, to a perſecuted *Paul*. Such another was *David*, who profeſſeth of himſelf, *That it was good for him that hee was afflicted*; and ſuch Scholars ought we to be.

There are ſome that are *arrant*

Dunces in this School, that are like unto the *Bush* which *Moses* saw, which burned with fire, but was not consumed; the fire did not consume the *Thorny* Bush. Many such *Thorny* Sinners are burnt up with the fire of Divine Afflictions, but their sins are not consumed. Of these the Prophets complain, *Amos* 4. 6, 7, 8, 9. 10, 11, 12.—*Yet they have not returned, &c.* Jer. 5. 3. *Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a Rock, they have refused to return.* Rocks and stones by hewing and polishing may bee made fit for a building: but there are some men, who by no afflictions will bee amended. *The mountains melt at the presence of the Lord, and the Rocks rend asunder, when he is angry:* But there are some that have made their *faces* harder than the *Rocks* and the *Mountains*, and are not at all affected with Gods anger. Of such as these *Bernard* complains, *Multi humiliati, pauci humiles, corripimur, sed non corrigimur, plectimur, sed non flectimur*

ctimur; Multo facilius fregeris quam flexeris. Non ceſſant vitia civium uſque ad excidia civitatum; Prius eſt interire quam corrigi. Prius ipſos, quam in ipſis vitia non eſſe.

There are others that are the *worſe for their afflictions*, like the *Smiths Anvil*, the more they are ſtricken, the harder they are: Such a one was King *Ahaz*, 2 Chron. 28. 22 *In the time of his diſtreſs hee did treſpaſs yet more againſt the Lord*: There is a brand put upon him — This is that King *Ahaz*, that wicked King *Ahaz*, that Reprobate King *Ahaz*. As Pearls put in Vinegar loſe their colour and beauty, ſo many, when under Gods hand, loſe all their glory and excellency, and begin to diſtruſt Gods Providence to call his juſtice into queſtion, to murmure and repine againſt Gods dealings, and to uſe unlawfull means for their deliverance. Of theſe the Prophet *Iſaiah* complains, Iſa. 1. 5. *Why ſhould you bee ſtricken any more? Yee will revolt more and more*: Such was *Ahaziah*, 2 Kings 1. 2. that ſought for help from *Baalzebub the God of Ekron*; and ſuch

was *Saul*, who ſought to the Witch of *Endor* for health in the day of his diſtreſs.

Both of theſe ſorts are in a ſad and miſerable condition: For God hath two Furnaces, the *Furnace of affliction*, and the *Furnace of Hell fire*. If the firſt Furnace will not purge us, the ſecond will everlaſtingly conſume us. As the *Roman Conſuls* had a man appointed to go before them, carrying a *Rod* and an *Axe*; a *Rod* for the puniſhing of *corrigible Offenders*, an *Axe* for the deſtruction of *incorrigible*; So God hath his *Rod*, and his *Axe*, his *Pruning-Knife*, and his *Chopping-Knife*, his *Warning-peeces*, and his *Murdering-peeces*. Afflictions are his *Rods* to correct us for our ſin, his *Pruning-Knife* to pare off our luxuriant branches; his *Warning-Peeces* to call upon us to repent.

But if his *Warning-Peeces* will do us no good, wee muſt expect his *Murdering-Peeces*. If his *Pruning-Knife* will not amend us, his *Chopping-Knife* will confound us. If his *Rods* will not reclaim us, then his *Axe* will hew us down, and caſt

us

us into everlasting fire. God hath *three houses*, the *house of Instruction*, of *Correction*, *and of Destruction*, The place where Gods people meet to hear his Word, is his *house of Instruction*; and if we profit in this house, he will never carry us unto the *house of Correction*: But if we be stubborn and rebellious in the *House of Instruction*, then hee will send us to the *house of Correction*; and if wee profit in this house, he will never send us into the *house of Destruction*: But if wee continue incorrigible in the *house of Correction*, hee will inevitably send us to the *house of Destruction*, that is, unto Hell fire.

And therefore, whensoever God brings us into the School of Affliction, let us labour to bee good Scholars in it, and to answer all those ends, aims, and designs which God hath in afflicting of us. Let us pray to God that our afflictions may be divine Hammers to break our hearts for sin, and from sin, may make the *world bitter*, and *Christ more precious*, may *prove* and *improve* our graces, and may put an *edge* upon all holy duties.

There are two things I would have you in an especial manner to labour after:

1 *Labour when afflicted, to know the meaning of Gods Rod.*

2 *That the good you get by afflictions may abide upon you after your recovery from them.*

Gods people are to labour to know the meaning of Gods Rod.

1 You must labour to know the meaning of Gods Rod, and what the particular arrant is which hee hath to you in the day of your distresses; you must do as *David* did, 2 *Sam.* 21. 1. Hee enquired of the Lord, *to know the reason why he sent a Famine amongst them.* So must you, you must pray as *Job* doth, *Job* 10. 2. *Shew me, O Lord, wherefore thou contendest with mee?* When the cause of a disease is found out, it is half cured. Your great care therefore must be to study to know the particular cause and reason, why God turns your prosperity into adversity. The Prophet *Micah* tells us, *Micah* 6. 9. That *the Rod hath a voice*, and that the *man of wisdome shall see Gods Name upon it.* There is a great measure of Spiritual Art and Wisdom required to enable

a man to hear this voice, and to underſtand the language of it. A ſpiritual Fool cannot do it.

Queſt. *What muſt we do, that wee may underſtand the voice of the Rod?*

Anſ. You muſt know that the Rod of God ordinarily ſpeaks *three languages*; it is ſent for *correction for ſin*, for the *trial* and *exerciſe of grace*, and for *inſtruction in holineſs*: Sometimes indeed it is ſent onely for *trial* and *inſtruction*, and not at all for ſin. Upon this account was *Job* afflicted, and the blinde man, *Joh.* 9. 3. But for the moſt part it hath a *three-fold voice*: it is appointed for *inſtruction*, *probation*, and alſo for *Correction*, Lam. 3.39. Iſa. 42. 24. Luke 1. 20. 1 Cor. 11. 30.

How we may Know the meaning of Gods Rod.

Queſt. *How ſhall a man know whether his afflictions be onely for* trial and inſtruction, *and not at all for ſin?*

Anſw. The ſafeſt and beſt way for a Chriſtian in this caſe, is to believe that all his afflictions are both for *trial* and *inſtruction*, and alſo for ſin: Indeed when hee ſeeth another man, who is very Godly, grievouſly diſeaſed, he may charitably

tably believe, that this is for his trial, and not for his ſin; but when it is his own caſe, then (as D. *Ames* ſaith moſt excellently) *Æquiſſimum, tuiſſimum, & Deo gratiſſimum eſt, ut in afflictionibus omnibus peccata noſtra intueamur, qua illas vel directe procurarunt, vel ſaltem promeruerunt. Quamvis enim omnes afflictiones non immittantur ſemper directè & perpetuè propter peccatum, peccatum tamen eſt omnium afflictionum fons & fundamentum*, Rom. 5. 12.— "It is moſt equal, moſt ſafe, and "moſt acceptable to God, to have "an eye upon our ſins, which have "either directly procured them, "or at leaſt deſerved them. For "though afflictions are not alwaies "ſent directly and eſpecially for "ſin, yet ſin is the Original and "Foundation of all afflictions.

How to finde out the particular ſin for which God afflicts us.

Queſt. *What courſe muſt we take to finde out what that* ſin *is in* particular, *for which God corrects us?*

Anſw. 1. Sometimes wee may read our ſin in our puniſhment. *Adonibezek*, though a Heathen King, did this. *Judges* 1. 7. *Threeſcore and ten Kings, having their Thumbs, and*

and their great Toes cut off, gathered their meat under my table; as I have done, ſo God hath requited mee. I read of holy *Ephraim*, that he was converted by the ſuitableneſs of his affliction, unto the ſin hee had committed, for he ſaw clearly that his miſery came not by chance, but from God immediately, and for ſin. As a man may ſometime gather the diſeaſe of the Patient, by obſerving the Phyſitians Bill; ſo he may gueſs at his ſin, by conſidering his puniſhment.

2 Conſider what *that ſin* is for which thy Conſcience doth moſt of all accuſe thee. Conſcience is Gods Vicegerent, his boſome Preacher. And when we ſleight the voice of Conſcience, God ſeconds it with the voice of his Rod, which ſpeaks the very ſame language that Conſcience doth.

3 Conſider what is the ſin of thy *Complexion*, and *Conſtitution*, what is thy *Dilectum delictum*, thy *peccatum in deliciis*, thy beloved ſin, what is that ſin to which thou art moſt of all inclined, and if that ſin prevail over thee, and thou canſt

not ſay with *David*, Pſal. 18. 23. *I have kept my ſelf from mine iniquity*; It is very probable that for the ſubduing of that ſin, thou art corrected of God.

4 If ever thou haſt been at the gates of death, deſpairing of life, conſider what that ſin was, which did then moſt of all trouble and perplex thy Conſcience; or if ever thou haſt been in a Dream, ſuppoſing thy ſelf to be dying, and breathing out thy laſt; what was that ſin which did then moſt of all affright thee: It is very likely that God by afflicting thee, intends to get that ſin more conquered and mortified.

5 Conſider what thoſe ſins are for which thy *godly Miniſter* (under whoſe care thou liveſt) doth reprove thee, and of which thy *true* and *real friends* do accuſe thee; for, if thou haſt ſleighted the voice of thy faithful Miniſter, and friends, ſurely *God* out of his love to thee, followeth their advice with the voice of his Rod, that thereby hee may open thine ear to Diſcipline, and command thee to depart from thoſe iniquities.

But if thou canſt not finde out that *particular ſin*, for which God afflicts thee, labour to repent of every ſin, and then thou wilt bee ſure to repent of that ſin. If thou canſt not find out the *Bee* that ſtings thee, pull down the whole *Hive*, or the *Thorn* that pricks thee, pull down the whole *Hedge*. Do that out of wiſdome, which *Herod* did out of malice, who becauſe he could not finde out the *Babe Jeſus, killed all the Children in* Bethelem *from two years old, and under, that ſo he might be ſure to kill Jeſus.* Let us ſeek the utter ruine and death of all our ſins, and then we ſhall be ſure to deſtroy that ſin for which God afflicts us; and when the cauſe is removed, the diſeaſe will forthwith be cured, and the Almighty pacified, and reconciled unto us.

2 Let us *labour that the good wee reap by our afflictions, may abide upon us after our recovery from them.* There are very many who while they are under the Rod, ſeem to bee very penitent, and do purpoſe and promiſe to amend their lives, but as ſoon as the Rod is removed, they return

The good wee get by our afflictions muſt remain with us after our recovery.

return like the Dog to the Vomit, *&c.* Such was *Pharaoh*, whilſt hee was plagued he confeſſed his ſin, and prayed for pardon, but as ſoon as ever the Judgement was gone, hee hardned his heart. Such were the *Iſraelites*, Pſal. 78. 34, 35, 36, 37. *They were not ſtedfaſt; they turned back.* Juſt like a truantly Schoolboy, who while his Maſter is whipping him, will promiſe any thing, but when it is done, forgets preſently to do what he promiſed: Or like unto *water*, which while it is upon the fire is *very hot*, but as ſoon as ever it is taken off the fire, preſently groweth cold. I knew a man who in the time of his ſickneſs was ſo terrified in his Conſcience for his ſins, that he made the very Bed to ſhake upon which he lay, and cryed out all night long, *I am damned, I am damned*, and made many and great Proteſtations of amendment of life, if God would be pleaſed to recover him: In a little while he did recover, and being recovered, was as bad, and as wicked as ever before.

And therefore let us labour that the

the good we get by our afflictions, may not vaniſh away with our afflictions, but may abide on us after we are recovered, that we may bee able to ſay with *David*, *It is good for mee, that I was afflicted*; not only that *I am*, but *that I was*; *David* praiſeth God in health for the good he had got in ſickneſs, and which ſtill abode with him. Let us ſay with the ſame Prophet, *Pſal.* 66. 13, 14. *I will go into thy Houſe with burnt Offerings, I will pay thee my Vows which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.* Let us pray unto God that his afflictions may not onely skin over our ſpiritual diſeaſes, and coup up our ſins, but mortifie them, and ſo change our natures, that we may never return to folly.

I will conclude this point with a famous ſaying of *Plinius ſecundus*, worthy to be written in Letters of Gold. A friend writes to him, and intreats him to give him advice how to frame his life, ſo as hee might live as becomes a good man: Hee returns him this anſwer; I will not preſcribe many Rules, there is this

this one onely which I commend to thee above all other. *Ut tales esse perseverimus sani, quales nos futuros profitemur infirmi. Let us labour to continue and persevere to be such, when wee are well, as we purpose and promise to our selves to bee, when wee are sick.* There is hardly any man so wicked, but hee will in sickness make many and great Promises of a new life, and of universal reformation, if God would restore him. Now then, if we not onely bee such, but continue to be such when restored, as we promise to bee when sick, then we shall bee excellent *Scholars* in the School of affliction, and God will either (as I have already said) deliver us out of affliction, or send us to Heaven by affliction. So much for the first truth supposed.

The end of the first Sermon

THE

THE WORD of GOD IS THE Saints Delight.

SERMON II.

PSAL. 119. 92.

Unleſs thy Law had been my delights, I ſhould then have periſhed in mine affliction.

NOw I come to ſpeak of the ſecond Truth ſuppoſed in the Text.

That the Word of God is the Saints darling, and delights; Not onely their *delight*, but in the plural number, their *delights*; that is, (as our *Annotations* ſay) a Saint doth greatly delight in Gods Law, or as *Junius*, All the delight of a Saint is in Gods Law; Gods Word is the center of his delights, *Niſi lex*

lex tua erat omnis oblectatio mea; Many were the troubles and ſorrows of *Davids* life, but againſt them all hee found as many comforts and delectations in Gods Word, therefore he ſaith, verſe 29. *Thy Teſtimonies are my delights*, &c. and 143. *Trouble and anguiſh have taken hold on me, yet thy Commandements are my delights:* And in the Text, *Unleſs thy Law had been my delights*, &c. Whilſt others delight in vanity and iniquity, whilſt others take pleaſure in Hunting, Hawking, Carding, Dicing, Eating, and Drinking, the Saints of God can ſay with *Auſtin*, *Sacræ Scripturæ tuæ ſunt ſanctæ deliciæ meæ*, *Thy Holy Scriptures are my holy delights.*

Reaſons why the Saints take ſo much delight in GodsLaw.

Queſt. *Why do the Saints of God take ſuch delight in the Law of God?*

Anſw. 1. Becauſe they are ſpiritually inlightned; their eyes are opened to behold the glory and beauty, and to underſtand the deep myſteries of the Law; therefore *David* prayeth verſe 18. *Open thou mine eyes, that I may behold wondrous things out of thy Law.* As the Apoſtle ſaith of the Jews, 2 *Cor.* 3. 14,

14, 15, 18. *That to this day there is a vail over their hearts, When* Moſes *is read, and when they ſhall turn to the Lord, this vail ſhall be removed:* So it is with Chriſtians, when a wicked man reads the Word, there is a vail over his eyes, and over his heart, and over the Scriptures, *The God of this world hath ſo blinded his eyes*, that hee cannot behold the beauty and glory of them; but the true Saint hath this vail removed: Chriſt hath anointed his eyes with *Spiritual Eye-ſalve*; hee ſeeth a ſurpaſſing excellency in the Word of God, and therefore cannot but delight in it.

2 Becauſe they are not only *enlightned*, but *regenerated*; And as children new born by the inſtinct of nature, have a natural appetite to milk for conſervation of their life; ſo the new born Saint, by the inſtinct of grace, hath a ſpiritual appetite to the Word of God; according to that of Saint *Peter*, 1 Pet. 2. 2. *As new born Babes deſire the ſincere Milk of the Word, that you may grow thereby.* The Word of God is the Saints food; and as it is impoſſible for

ſor a Childe unborn to deſire food, ſo for a man unregenerated to hunger after, and take true pleaſure in the Word; and as it is impoſſible for a new born childe, not to delight in Milk, ſo it is as impoſſible for a regenerate Chriſtian, not to delight in the Law of God.

3 Becauſe a true Saint hath the Law of God *written in his heart*, according to that precious Promiſe of the Covenant of Grace, *Jer.* 31. 33. *I will put my Law in their inward parts, and write it in their hearts.* A Saints heart is the counterpain to Gods Law. The Law is within his heart, *Pſal.* 40. 8. and as it is in the Hebrew, in the midſt of his bowels, *medio viſcerum.* God hath infuſed a principle of Grace into his inward parts, whereby hee is not onely inclined, but inabled to walk in all the Commandements of the Law, blameleſs. A true Saint hides the Law in his heart, as a *choice Jewel* in a moſt precious Cabinet, as *David* ſaith, Verſe 9. *I have hid thy Law in my heart,* Hid it as a rare Treaſure. So doth every Saint, and therefore cannot but delight in it.

4 Be-

4 Becauſe the ſame *holy Spirit*, that wrote the word, *dwelleth in every true Saint.* It is certain that all Scripture is of *Divine inſpiration*, and that the *holy men of God ſpake as they were guided by the Holy Ghoſt.* And it is as certain, That the ſame Holy Ghoſt dwelleth in every Saint, *Rom.* 8. 11. And by vertue of the in-dwelling of the Spirit, they are ſweetly and powerfully drawn to make the Law of God their chiefeſt delight.

5 Becauſe it is *Gods Inditement, and Invention.* This reaſon is brought in the Text, *Unleſs thy Law*, &c. It is the Law of that God in whom they delight. It tranſcribes the mind and heart of God. A true Saint ſeeth the *Name*, *Authority*, *Power*, *Wiſdome*, and *Goodneſs* of God in every letter of it, and therefore cannot but take pleaſure in it. It is an Epiſtle ſent down to him from the God of heaven. It is one of the greateſt *Love-tokens* that ever God gave to his Church. There are two great Gifts that *God* hath given to his people. The *Word Chriſt*, and the *Word of Chriſt*: Both are unſpeakably

ably great; but the firſt will do us no good without the ſecond.

6 A true Saint cannot but delight in the word of God, becauſe it is his *inheritance*, verſ. 111. *Thy teſtimonies have I taken as an heritage for ever, for they are the rejoycing of my heart.* Therefore they were the rejoycing of his heart, becauſe they were his everlaſting Inheritance.

7 Becauſe he findes a *ſweetneſs in it.* Delight is nothing elſe but a paſſion of the ſoul, ariſing from the ſweetneſs of the object that we enjoy. Things that are good, preſent, ſuitable and ſweet, are the object of our delights; ſuch is the Word of God to every true Saint; it is *ſweeter than the hony and the hony-comb*, Pſal. 19. 10. So alſo *Pſal.* 119. 103. *How ſweet are thy words unto my taſte, yea, ſweeter than honey to my mouth.* A Saint muſt needs delight in it, it is ſo ſuitable, and ſo ſweet.

8 Becauſe he *loves the Law.* Now that which we love, we cannot but delight in, when wee come to enjoy it. A true Saint doth not onely love the Law, but hee loves it exceeding-

ceedingly, *Pſal.* 119. 167. *My ſoul hath kept thy Teſtimonies, and I love them exceedingly.* A true Saint can ſay with *David*, Pſal. 119. 97. *O how do I love thy Law!* And ver. 127. *I love thy Commandements above gold, yea, above fine Gold:* And verſe 72. *The Law of thy mouth is better to mee than thouſands of Gold and ſilver.* Now becauſe the Saints of God are ſo inamoured with the Law of God, therefore it is, that they cannot but delight in it, as *David* ſaith, *Pſal.* 119. 47. *I will delight my ſelf in thy Cammandements, which I have loved.* He that loves the Commandements (as all Saints do) cannot but delight in them.

Uſe. This ſhews that there are but few *true Saints* amongſt us. There are many *baſtard Saints*, and *nominal Saints*, but few true and real Saints. We live in an age wherein there were never more *Saints*, and never fewer, never more by outward *Profeſſion*, and never fewer by a holy *Converſation.* It is the property of a true Saint to make the Word of God his darling and delights.

But

But where ſhall wee finde ſuch Saints? It is eaſie to finde out men that can ſay, *Eating and Drinking is my delight, Carding and Dicing is my delight, Reading of vain and trifling Books is my delight, to ſatisfie the luſts of the Fleſh is my delight.* But where is the man that can truely ſay as *David* doth? *The Law of God is my delights, and the joy and rejoycing of my heart for ever.* *Auſtin* profeſſeth of himſelf, that before his *Converſion*, hee took no pleaſure in the Word of God: His proud heart (as hee ſaith) would not ſtoop to the humble expreſſions of it. After *his Converſion*, he was raviſhed with the beauty and excellency of the Scriptures, but before his Converſion, hee ſaw no excellency in them. *Politian* (though a great Scholar, yet a notorious Atheiſt) profeſſeth moſt blaſphemouſly, that he never loſt more time, than in reading the Scripture. And it is reported of *Plato*, that when he had read the firſt Chapter of *Geneſis*, he ſaid: *Hic vir multa dicit, ſed nihil probat:* This man ſaith many things, but proveth nothing. Where ſhall wee

finde

finde the man that puts a due eſtimation upon the Word of God? That prizeth it above *gold*, *yea, above much fine Gold? That rejoyceth in thy word, as much as in all riches*, verſe. 14. That can appeal to God, and ſay as *David*, verſe 159. *Conſider, O Lord, how I love thy Precepts?* and Verſe 97. *Oh how do I love thy Law?* There are ſome men that can delight in any thing, but in God and his Word, and his Ordinances: They can delight in the Creatures of God, but cannot delight in the Ordinances of God. They can delight in the Gifts of God, in Riches, and Health, and Honours: But they cannot delight in the God of theſe Gifts. They can delight in Books of Philoſophy, and Humanity, but they cannot delight in the Word of God.

Mark the ſad condition that theſe are in.

It is a certain ſign that there is a vail over their eyes and hearts, that they are not yet anointed with Chriſts *eye-ſalve*, that the God of the world hath blinded their eyes, that they cannot ſee the glorious excel-

excellencies of the Law of God.

It is certain, that they are not *born anew*, for if they were new born Babes, they would desire the sincere Milk of the Word.

It is certain that the *Law of God* is not yet *written in their hearts*; and that the *Spirit of God* doth not dwell in them. It is certain, that they have no part, nor portion in the Word of God, that they never tasted the sweetness that is in it, and that they have no true love to God, nor to his Word. It is a true saying, *Qui Regem amat, Legem amat*, he that loves a King, will love his Law. And I may say, *Qui Deum amat, Legem Dei amat*: He that loves God, will love the *Law of God*, which is nothing else but his Image, and his Picture, his last will and Testament, his blessed Love-token: And therefore if you delight not in the *Law of God*, it is evident you do not delight in the God of this Law. And if you delight not in God, hee will not delight in you; unless it bee to *laugh at your destruction*, as it is *Prov.* 1. 26.

Quest. *But how shall I know whether*

ther I do delight in the Word of God, or no?

Anſ. You ſhall know it by theſe notes.

1 He that delights in Gods Law, will be very frequent in *meditating* and *reading* of it, and very often in ſpeaking of it. Thus ſaith *David*, Pſal. 1. 2. *His delight is in the Law of the Lord, and therein he will meditate day and night.* And *Pſal.* 119. 97. *Oh how do I love thy Law, it is my meditation all the day.* So alſo, verſe 15, 16, 23. Hee that takes pleaſure in the Law, hee will bee often thinking of it, as Chriſt ſaith, Matth. 6. 21. *Where the treaſure is, there the heart will be alſo:* If the Word of God bee thy treaſure, thou wilt meditate on it *Cogitatione crebrâ longâ & profundâ.* Thou wilt frequently think of it; and when thou beginneſt to think of it thou wilt dwell upon the thought of it, as a Bee dwells (as it were) upon the flower, to ſuck out the ſweetneſs that is in it, and thou wilt think of it with deep and ſerious meditations and contemplations, thou wilt *dive* into the unſearchable

riches and treaſures that are in the Word. And as thou wilt meditate on it, ſo thou wilt be often, and unweariſome in reading and peruſing of it, and diſcourſing about it. A man that delights in hunting, is never weary of talking of hunting; and he that delights in the world, of ſpeaking about the world; and if you delight in Gods Word, you would be very frequent, and indefatigable in diſcourſing of it.

2 If you delight in the *Word of God*, you would delight in the *Miniſters*, and *Ambaſſadors* of the Word, lawfully commiſſionated by Chriſt: For the great work of the Miniſtry is to expound and apply the Word; and therefore if you diſ-reſpect the godly, learned, lawful Miniſtry of the Word, you take no delight in the Word.

3 They that delight in the word, will bee at any coſt to bring the word to their Congregations, they will part with thouſands of gold and ſilver, rather than with the Word; *He that eſteems the Word above thouſands, will be willing to part with hundreds for the Words ſake:* He will account

account a famine of the Word more bitter than a famine of bread; by how much the ſoul is better than the body, by ſo much will he bee more troubled for a ſoul-famine, than a bodily.

4 He that delights truely in the Law, will ſincerely labour to obey it, and be much grieved when it is diſobeyed.

1 He will ſincerely labour to obey it, he will make the Word of God the man of his Counſel, verſe 24. *Thy Teſtimonies are my delight*, but how doth he prove that? in the following words, *and my Counſellors:* Hee will make the Word a *Lamp to his feet, and a light to his paths*, verſe 105. In all his undertakings, he will enquire what God would have him to do, and he will make Gods Word his Compaſs to ſail by, and pray with *David*, ver. 35. *Make mee to go in the path of thy Commandements, for therein do I delight.*

2 He will be much grieved when others tranſgreſs the Law of God. Thus *David*, verſe 53. *Horror hath taken hold upon mee, becauſe of the*

wicked that forſake thy Law. And verſe. 136. *Rivers of waters run down mine eyes becauſe they keep not thy Law.*

And therefore you that delight in ſin, you cannot bee ſaid to delight in the Word; and you that are not pained and grieved when others ſin, you are not amongſt the number of thoſe that take pleaſure in Gods Law, or in whom God takes pleaſure.

Uſe 2. Let us make it appear that we are *Saints in deed, and in truth*, not onely Saints in *Mans*, but in *Gods Kalender*, by following the example of holy *David*, ſet down in the Text. Let us make the Law of God our joyes, and our delights. Let me ſpeak to you in the words of the Apoſtle, *Col.* 3. 16. *Let the Word of God dwell richly in you*, &c. not onely *with you*, but *in you*. And in the words of Chriſt, *John* 5. 39. *Search the Scriptures, for therein you hope to finde eternal life.* The Greek word ſignifieth to ſearch, as men do under ground for treaſures, or to ſearch as men who dive under water for ſomething that is at the bottom.

bottom. Let us with *Job* 23.12. *Eſteem the Word of God above our neceſſary food.* Let us *love it above gold, yea above fine Gold*; Let it be *dearer to us than thouſands of gold and ſilver, ſweeter than the honey and the honey-comb.*

You that are Gentlemen, remember what *Hierom* reports of *Nepotianus*, a young Gentleman of *Rome*, *Qui longa & aſſidua meditatione ſcripturarum, pectus ſuum fecerat bibliothecam Chriſti*, who by often and aſſiduous meditation of the Scriptures, made his breaſt the Library of Chriſt. Remember what is ſaid of King *Alphonſus*, that hee read over the Bible fourteen times, together with ſuch Commentaries as thoſe times afforded.

You that are Scholars, remember *Cranmer* and *Ridley*, the former learnt the New Teſtament by heart in his journey to *Rome*, the latter, in *Pembrook-Hall* Walks in *Cambridge*. Remember what is ſaid of *Thomas-a-Kempis*, that he found reſt no where, *niſi in angulo, cum libello*; but in a corner with this Book in his hand. And what is ſaid of *Beza*,

that *when he was above fourſcore years old*, he could ſay perfectly by heart any Greek Chapter in *Pauls* Epiſtles.

You that are women, conſider what *Hierom* ſaith of *Paula*, *Euſtochiam*, and other Ladies, who were ſingularly verſed in the holy Scriptures.

Let all men conſider that hyperbolical ſpeech of *Luther*, *That hee would not live in Paradiſe without the Word, and with it, he could live well enough in Hell.* This ſpeech of *Luthers*, muſt bee underſtood, *Cum grano ſalis.*

Queſt. *May not a wicked man delight in the Word of God? is it not ſaid of Herod*, Mark 6. 20. *That he heard* John Baptiſt *gladly*; *and of the ſtony ground*, Luke 8. 13. *That it received the Word with joy? Is it not ſaid of the Iſraelites remaining wicked, that they* delighted to know Gods waies, and took delight in approaching to God, *Iſa.* 58. 2. *and of the Jews*, John 5. 35. *That they were willing* for a ſeaſon to rejoyce in the Light, *held forth by the preaching of* John Baptiſt?

Anſw.

Answ. There is a wide and vast difference between the joy and delight which a true Saint takes in Gods Word, and that which may be found in an hypocrite.

1 The delight of a godly man, is *orderly and seasonable*; it is the consequent of conviction and humiliation: For though Joy be the great work of the Spirit, yet it is not the first work. First, The Spirit by the Word convinceth and humbleth, and then comforteth: therefore Christ saith, *Mat.* 5. 4. *Blessed are those that mourn, for they shall be comforted*, and *David* saith, *Psal.* 126. 5. *They that sow in Tears, shall reap in joy.* But the joy of an hypocrite is *unseasonable and disorderly*; It is his first work. It is said of the stony ground, that when *they heard the word, they received it immediately with gladness*, Mark 4. 16. It is not said, they received it first with sorrow, and then with gladness. Here is mention of joy, without any antecedent humiliation. Nay the Text saith expressly, Luke 8. 6. *It lacked moisture*; and therefore it withered away. There are many

Profeſſors in our daies, that skip from ſin to joy at firſt, that all in an inſtant are in the higheſt form of ſin, and in the higheſt form of comfort, that skip out of the lap of the Devil, into the lap of joy: Theſe are as the ſtony ground. Theſe are wanton Chriſtians; they ſow before they plow; they know not the bitterneſs of ſin, and therefore in time of temptation fall away.

2 The delight that a godly man takes in the Word, is a well-rooted delight. It is rooted in an *humble, good, and honeſt heart*; as is ſaid of the good ground, *Luke* 8. 15. But the delight of an Hypocrite is *ſhallow and ſuperficial*; as his graces are ſleight and formal, ſo are his delights. Therefore it is ſaid of the ſeed that fell upon the ſtony ground, that it had *no root*, Luke 8. 13. and *Matth.* 13. 5. *It wanted depth of earth*, and therefore when the Sun aroſe it was ſcorched. The Apoſtle hints this, *Heb.* 6. 4.— and have taſted the good Word of God. The delight of a wicked man in the Word, is but a *taſting and ſip-*

ping,

ping, no *ſoaking*, a floating aloft in the River of Chriſts blood, no diving down to the bottom. A man may taſte a thing, and not like it; taſte, and *like it*, and yet not come up to the price of it, as the *young man*, Matth. 19. 22. He was very deſirous to enjoy eternal life, but he would not part with his poſſeſſions for the obtaining of it. A Cook taſteth of the meat hee dreſſeth, but they only that are invited eat of it.

Taſting doth not imply *habitual grace*. A man may taſte that which hee never digeſteth, nor concocteth. The *Iſraelites* taſted of the firſt fruits of the Land of *Canaan*, And yet did not enter into *Canaan*. Such is the joy of the Hypocrite: It is *outward and ſuperficial*; but the delight of a true Saint, is *inward ſolid, and ſubſtantial*. *Jeremiah* ſaith, that the Word of God was the *joy and rejoycing of his heart*, and that he did eat it, *Jer.* 15. 16. hee did not onely taſte it, but eat it. And *Paul* ſaith, *Rom.* 7. 22. *I delight in the Law of God after the inner man*: His delights had depth of earth,

Profeſſors in our daies, that skip

IRREGU
PAGINA

ping,

ping, no *soaking*, a floating aloft in

GULAR
ATION

Profeſſors in our daies, that skip from ſin to joy at firſt, that all in an inſtant are in the higheſt form of ſin, and in the higheſt form of comfort, that skip out of the lap of the Devil, into the lap of joy: Theſe are as the ſtony ground. Theſe are wanton Chriſtians; they ſow before they plow; they know not the bitterneſs of ſin, and therefore in time of temptation fall away.

2 The delight that a godly man takes in the Word, is a well-rooted delight. It is rooted in an *humble, good, and honeſt heart*; as is ſaid of the good ground, *Luke* 8. 15. But the delight of an Hypocrite is *ſhallow and ſuperficial*; as his graces are ſleight and formal, ſo are his delights. Therefore it is ſaid of the ſeed that fell upon the ſtony ground, that it had *no root*, Luke 8. 13. and *Matth.* 13. 5. *It wanted depth of earth*, and therefore when the Sun aroſe it was ſcorched. The Apoſtle hints this, *Heb.* 6. 4.— and have taſted the good Word of God. The delight of a wicked man in the Word, is but a *taſting and ſip-*

ping,

ping, no *ſoaking*, a floating aloft in the River of Chriſts blood, no diving down to the bottom. A man may taſte a thing, and not like it; taſte, and *like it*, and yet not come up to the price of it, as the *young man*, Matth. 19. 22. He was very deſirous to enjoy eternal life, but he would not part with his poſſeſſions for the obtaining of it. A Cook taſteth of the meat hee dreſſeth, but they only that are invited eat of it.

Taſting doth not imply *habitual grace*. A man may taſte that which hee never digeſteth, nor concocteth. The *Iſraelites* taſted of the firſt fruits of the Land of *Canaan*, And yet did not enter into *Canaan*. Such is the joy of the Hypocrite: It is *outward and ſuperficial*; but the delight of a true Saint, is *inward ſolid, and ſubſtantial*. *Jeremiah* ſaith, that the Word of God was the *joy and rejoycing of his heart*, and that he did eat it, *Jer.* 15. 16. hee did not onely taſte it, but eat it. And *Paul* ſaith, *Rom.* 7. 22. *I delight in the Law of God after the inner man*: His delights had depth of earth,

they were well digeſted and concocted.

3 It is *ſuperlative and over-topping.* A godly man delighteth more in God and his Word, than in any worldly thing whatſoever; *Lord lift thou up* (ſaith *David*, Pſal. 4. 6, 7.) *the light of thy countenance upon us: thou haſt put gladneſs in my heart, more than in the time that their corn, and their wine increaſed.* So alſo, *Pſal.* 43. 4.—*Unto God my exceeding joy.* Pſal. 137. 6. *If I prefer not* Jeruſalem *above my chief joy.* And *Pſal.* 119. 72, 127. The delight of a Saint in Gods Word, *over-toppeth* all his creature delights and enjoyments, and for the joy he findes in it, *he will ſell all that he hath to purchaſe it*, Mat. 13. 44. But the joy of a wicked man is of an *inferiour nature*, he rejoyceth more in Corn, Wine, and Oyl, *&c.* And when it comes into competition, hee will leave his ſpiritual and heavenly, rather than loſe his creature and carnal pleaſures. Thus *Herod* rejoyced in the word that *John Baptiſt* preached, but he rejoyced more in his *Herodias*; and when it came to the

the tryal, he chose to behead *John Baptist*, rather than to part with *Herodias*.

The stony ground, when persecution arose, parted with all its joy and faith, rather than it would lose its estate, or life. As a godly man *rejoyceth in worldly things, as though he rejoyced not*, 1 Cor. 7. 30. So a wicked man *rejoyceth in spiritual things, as though he rejoyced not*. In the Old Law those Fowls that did both fly and swim, were unclean. A wicked man would many times *fly aloft in spiritual delights*, but hee would also *bathe himself*, and *swim* in carnal pleasures, and his heart is more affected with worldly advancement, and bodily recreations, than with heavenly; and this is a sign that he is an *unclean Christian*, and that his delights in God, and his Word, are not right, because they are not *over-topping and superlative*.

4 It is *powerful and soul-strengthning*, full of life, vigour, and activity; it will enable the soul to do and suffer any thing for God, it turns a *Prison* into a *Paradise*, it makes

makes *Martyrdom* to be as a *bed of Roſes*, it is *Armor of proof* to ſteel us, and make us fit to endure afflictions, both for God, and from God; Therefore *David* ſaith in the Text, *Unleſs thy Law had been my delights, I ſhould then have periſhed in mine affliction.* His delight in the Law ſupported him from ſinking. It is like *Oyl* to the *Wheels*, like *Sails* to the *Ship*, and *Wings* to the *Bird*; but the delight that a wicked man hath in the Word, is a *powerleſs, dead, fruisleſs, and ſtrengthleſs* delight; it is as a *paper Helmet*, and a *painted Fire*, it will not ſupport him in the hour of adverſity. The perſons repreſented by the ſtony ground, fell away, notwithſtanding their joy, as ſoon as ever perſecution aroſe for the Goſpel. But the joy of a true Saint is *ſoul-ſupporting, and ſoul-upholding. The joy in the Lord is their ſtrength*, Nehem. 8. 10.

5 The delight that a godly man hath in the Word, is *ſin-excluding*, it cannot conſiſt with a delight in any ſin; therefore *David* ſaith, *Pſal.* 119. 11. *Thy Word have I hid in my heart, that I might not ſin againſt thee.*

Sin

Sin is as a *wooden window*, to ſhut out the true joyes of the Spirit. But now a wicked man, though he may delight in the Word, yet hee alſo delights in ſinning *againſt the Word*. Although *Herod* heard *John Baptiſt* gladly, yet he kept his *Herodias*; and though the *Iſraelites* delighted to *know Gods waies*, yet they did not *delight to walk in his waies*. They were as a *Nation* that did righteouſneſs; hee doth not ſay, they were ſuch, but *quaſi gens*, *&c.* as a Nation that did righteouſneſs. And though they delighted *to approach to God*, yet they did not delight to *obey* that God before whom they approached; they took pleaſure in ſinning againſt God, as well as in ſerving of God. *Iſa.* 58. It was not a *ſin-excluding joy*, and therefore it was falſe and counterfeit.

6 It is *grace encreaſing*. The more a Saint delights in the *Word of God*, the more careful he will bee to obey the *Will of God*, and to grow and encreaſe in the *grace of God*; therefore *David* ſaith, *Pſal.* 119. 167. *My ſoul hath kept thy teſtimonies*,

for

for I love them exceedingly. And *Pſal.* 40. 8. *I delight to do thy Will, O my God, yea thy Law is within my heart.* Becauſe the Law was written in his heart, therefore hee delighted to do it. He that delights to keep Gods Law, God will give him more grace to keep it, according to that remarkable Text, *Pſal.* 119. 55, 56. *I have remembred thy Name O Lord, and have kept thy Law, this I had, becauſe I have kept thy Precepts.* What had *David* for keeping Gods Precepts? He had power to keep his Law; that is to grow and increaſe in keeping of it. As the Prophet, *Hoſ.* 6. 3. ſpeaks of the knowledge of God. *Then ſhall wee know, if we follow on to know the Lord*; that is, if wee induſtriouſly labour to know God, we ſhall have this reward, to bee made able to know him more. So may I ſay of the Grace of God; *Hee that delights to keep Gods Law, ſhall have this reward, to be enabled to keep it more perfectly.*

A true delight in Gods Word is *Grace increaſing.* Grace is the *Mother* of all true joy, *Iſa.* 32. 17. and joy is as the *Daughter*, and the Mother

ther and Daughter live and dye together. True spiritual delight ebbs and flows as grace ebbs and flows. As the wood is to the fire, oyl to the flame, the shadow to the body, so is joy to grace. *Quantum crescis in gratia, tantum dilataris in fiducia.* But now a wicked man, though he may have a kinde of delight in Gods Word, yet it is not a delight of the right kinde; it doth not argue that he hath true grace in him.

An Hypocrite is *all joy* and *no grace*: A *Gyant* in joy, and not so much as a *Dwarf* in Grace; like a green bough tyed to a dead tree. He is in the *highest form* of joy, and not so much as in the *lowest form* of grace.

7 The delight that a godly man hath in the Word, is not only a delight in *spiritual things*, but a *spiritual delight*, grounded upon spiritual aims and reasons. But the delight of a wicked man, though it be in spiritual things, yet it is but a *natural delight*. As a Godly man *spiritualizeth carnal things*; so an ungodly man *carnalizeth spiritual things*.

things. Auſtin before his converſion, rejoyced much to hear *Ambroſe* preach, but it was becauſe of his eloquence (as he ſaith) not upon a ſpiritual account. A wicked man may follow a Preacher, and delight in his preaching, becauſe of his elegant words, and Rhetorical expreſſions, becauſe *he is unto him as a very lovely ſong of one that hath a pleaſant voice*, &c. as it is *Ezek.* 33. 32. Or out *of novelty*, becauſe newly come (as the *Iſraelites* delighted in *Manna* at firſt, but afterwards loathed it) or becauſe hee *loves his perſon*; or out of a deſire to obtain a form of knowledge in heavenly things. The Phariſees delighted to do many ſpiritual things out of *vain-glory*. *Jehu* delighted to do the will of God, but it was for his own ends. *Pauci quærunt Jeſum, propter Jeſum. Stella* is of opinion, that the Devil perſwaded *Herod to hear* John Baptiſt *gladly, and to reverence him, and to do many things*, that ſo he might hold him the faſter in his poſſeſſion. The Devil had him ſure by one ſin, and therefore he provoked him to do

ſome

ſome good things, that ſo he might rock him aſleep in preſumption; and by his good things hee might quiet his conſcience, and put a fair gloſs upon his inceſtuous practices: A man may rejoyce in ſpiritual things upon ſinful grounds and reaſons. But now a true *Saints delights* in the *word* upon a *ſpiritual account*, becauſe it is *Gods Word*, and God would have him *delight in it*, becauſe it is his *guide to glory*, the way by which he is ſanctified. It is both *concha & canalis*, A *Ciſtern* to contain the glorious *Myſteries* of *ſalvation*, and a *Conduit* to convey God and grace into his ſoul.

In a word, he delights in it, becauſe it is holy and pure; hee can ſay with *David*, Pſal. 119. 140. *Thy word is very pure, therefore thy ſervant loveth it.* This no wicked man can truely ſay.

8. The delight that a godly man takes in the Word, is without any *reſervation* or *diſtinction*. He delights in the *whole Word of God*, in the *commanding*, and *threatning* word, as well as in the *promiſing* word; he beholds God, and his *wiſdome*, and

good-

goodneſs in every verſe, and therefore he can ſay with *Hezekiah*, Iſa. 39. 8. *Good is the Word of the Lord.* He hath the *whole Law* written in his heart, and rejoyceth in every *tittle of it.* But a wicked man hath his *reſervations* and *diſtinctions*, hee may delight in the *promiſing* word, but he undervalues the *commanding* word, and turneth a deaf ear to the *threatning* word. It is ſaid of the *Jews*, that *they rejoyced in the light of John Baptiſt*; but it is not ſaid, They *rejoyced in his heat*: He was a burning and a ſhining light; they rejoyced in his ſhining, but not in his burning. It is hardly poſſible for a wicked man remaining wicked, to rejoyce in the *burning zeal*, *holineſs*, and *ſtrictneſs* of a *John Baptiſt*. But a godly man delighteth both in the *light* and *heat* of the word.

9 It is an *abiding delight*, 2 Theſ. 2. 18. *Everlaſting conſolation*, John 16. 22. *Your joy no man taketh from you.* It is as a *fixed Star.* But the delight of a wicked man in the word, is as the *crackling of thorns* upon the fire, and as the Corn that grew on the

the ſtony ground, which quickly ſprung up, and as quickly withered, *Job* 27. 8. Therefore it is ſaid of the Jews, *John* 5. 3. They rejoyced in his light for *a ſeaſon*. In the Greek it is, πρὸς τὴν ὥρεν, for an hour. A wicked mans delight in the Word, is but as a *Blazing Star*, which is quickly extinguiſhed. He may rejoyce in the Word while hee is hearing of it, but it quickly vaniſheth away. Hee is like to a man that comes into a pleaſant Garden, and is delighted with the ſmell of it while he is there: But a Childe of God makes a *Poſie of theſe Flowers*, to refreſh him when hee is out. He delights to read, and to keep the *Law of God continually*, *for ever and ever*, Pſal. 119. 45.

Let us (I beſeech you) labour, with all labour, for this *ſuperlative*, *well-rooted*, *powerful*, *ſpiritual*, *ſin-excluding*, *grace-increaſing* and *abiding delight*, in the whole Word of God.

Queſt. *What muſt wee do, that wee may be inabled thus to make the Law of God our Delights?*

Anſ. 1. You muſt ſeriouſly ſtudy the

goodneſs in every verſe, and therefore he can ſay with *Hezekiah*, Iſa. 39. 8. *Good is the Word of the Lord.* He hath the *whole Law* written in

IRREGU
PAGINA

the ſtony ground, which quickly ſprung up, and as quickly withered, *Job* 27. 8. Therefore it is ſaid

goodneſs in every verſe, and therefore he can ſay with *Hezekiah*, Iſa. 39. 8. *Good is the Word of the Lord.* He hath the *whole Law* written in his heart, and rejoyceth in every *tittle of it.* But a wicked man hath his *reſervations* and *diſtinctions*, hee may delight in the *promiſing* word, but he undervalues the *commanding* word, and turneth a deaf ear to the *threatning* word. It is ſaid of the *Jews*, that *they rejoyced in the light of John Baptiſt*; but it is not ſaid, They *rejoyced in his heat*: He was a burning and a ſhining light; they rejoyced in his ſhining, but not in his burning. It is hardly poſſible for a wicked man remaining wicked, to rejoyce in the *burning zeal*, *holineſs*, and *ſtrictneſs* of a *John Baptiſt*. But a godly man delighteth both in the *light* and *heat* of the word.

9 It is an *abiding delight*, 2 Theſ. 2. 18. *Everlaſting conſolation*, John 16. 22. *Your joy no man taketh from you.* It is as a *fixed Star.* But the delight of a wicked man in the word, is as the *craekling of thorns* upon the fire, and as the Corn that grew on the

the ſtony ground, which quickly ſprung up, and as quickly withered, *Job* 27. 8. Therefore it is ſaid of the Jews, *John* 5. 3. They rejoyced in his light for *a ſeaſon*. In the Greek it is, πρὸς τὴν ὥραν, for an hour. A wicked mans delight in the Word, is but as a *Blazing Star*, which is quickly extinguiſhed. He may rejoyce in the Word while hee is hearing of it, but it quickly vaniſheth away. Hee is like to a man that comes into a pleaſant Garden, and is delighted with the ſmell of it while he is there: But a Childe of God makes a *Poſie of theſe Flowers*, to refreſh him when hee is out. He delights to read, and to keep the *Law of God continually*, *for ever and ever*, Pſal. 119. 45.

Let us (I beſeech you) labour, with all labour, for this *ſuperlative*, *well-rooted*, *powerful*, *ſpiritual*, *ſin-excluding*, *grace-increaſing* and *abiding delight*, in the whole Word of God.

Queſt. *What muſt wee do, that wee may be inabled thus to make the Law of God our Delights?*

Anſ. 1. You muſt ſeriouſly ſtudy the

the *Excellency of Gods Word*; this made *David* prize it ſo much, and love it ſo much, *Pſal.* 19. 7, 8, 9, 10, 11. The Word of God hath God for its Authour, and therefore muſt needs be full of infinite Wiſdome and Eloquence, even the Wiſdome and Eloquence of God. There is not a word in it, but breathes out God, and is breathed out by God. It is (as *Ireneus* ſaith) κανων της πίςεως ἀκλινὴς, an invariable rule of Faith, an unerring and infallible guide to Heaven. It contains glorious Revelations and Diſcoveries, no where elſe to bee found. It hath a *manifeſting*, *convincing*, *ſoul-humbling*, *ſoul-directing*, *ſoul-converting*, and *ſoul-comforting* power, and efficacy in it, as appears by theſe Scriptures, *Heb.* 4. 12. 1 *Cor.* 14. 24, 25. 1 *Kings* 21. 29. *Pſalm* 119. 105. 2 *Cor.* 3. 6. *Pſalm* 119. 50. And therefore to delight in the Word, and the God that made it, is not onely our Duty, *Pſalm.* 37. 4. But it is Recorded in Scripture as our Priviledge, and as the great Reward

that

that God would beſtow upon thoſe that keep holy the Sabbath-day, *Iſa.* 58. 13, 14. *Then thou ſhalt delight thy ſelf, in the Lord* This ſhall bee thy great Reward.

2. You muſt fixedly ponder the neceſſity of practiſing this duty: For if you delight in *Gods Law*, God will *delight* in you. If the Law bee your beloved, you are Gods beloved; If you take no *pleaſure* in his Word, his ſoul will take no *pleaſure* in you.

3 You muſt pray for the grace of *Illumination.* Whenſoever you take the Bible into your hand to read in it, pray *Davids* prayer, *Pſalm* 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy Law.* Philoſophers obſerve, that *Lumen eſt vehiculum influentiæ*, Light is the Chariot of Influence; as it begets the Flower in the Field, the Gold in the Mineral; ſo the Foundation of all Regeneration, is *Illumination.* Pray that God would open your eyes that you may underſtand the Scriptures, as hee did to his Apoſtles, *Luke* 24. 45.

45. That hee would take away the Vail that is upon your hearts.

4. Pray that he that made you Creatures, would make you new Creatures, that as *new born Babes*, you may desire the sincere Milk of the Word.

5 Pray that God would fulfil that excellent promise, *Jer.* 31. 33. That hee would put his *Law* in your *inward parts*, and write it in your hearts, and then you cannot but heartily delight in it.

6 Pray to God to give you the same Spirit that wrote the Word, to enable you to delight in it.

7 Pray for a *spiritual Palate*, that you may not onely delight in *spiritual things*, but have a *spiritual delight in spiritual things*. It is said of the Lioness, that when she hath once tasted of the sweetness of mans flesh, shee is never satisfied till shee hath more of it. Hee that hath tasted of the good Word of God, and not only tasted, but eaten it, and digested it into good nourishment, hee will not onely delight in it, but hee will delignt in it, a-

bove

bove Gold, yea, above fine Gold, and hee will never bee ſatisfied, till hee bee filled with the fulneſs of that God that made it.

The end of the ſecond Sermon.

THE

THE Excellency and Uſefulneſs OF THE WORD.

SERMON III.

PSAL. 119. 92.

Unleſs thy Law had been my delights, I ſhould then have periſhed in mine affliction.

NOw I come to ſpeak of the Propoſition that is clearly held forth in the Text.

Doct. 3. *That the Word of God delighted in, is the afflicted Saints Antidote againſt ruine and deſtruction. Unleſs thy law had been my delights, I ſhould, &c.* The Word of God is the ſick Saints ſalve, the dying Saints Cordial, a moſt precious medicine

dicine to keep Gods people from periſhing in time of affliction: This upheld *Jacob* from ſinking, when his Brother *Eſau* came furiouſly marching to deſtroy him, *Gen.* 32. 12. *And thou ſaidſt, I will ſurely do thee good*, &c. The Promiſe of God ſupported him. This alſo upheld *Joſhua*, and inabled him couragiouſly to fight the Lords battels, becauſe God had ſaid, *Hee would never leave him, nor forſake him*, Joſh. 1. 5. *Melanchon* ſaith, that the *Lantgrave* of *Heſſen* told him at *Dreſda*, that it had been impoſſible for him to have born up under the manifold miſeries of ſo long an impriſonment, *Niſi habuiſſet conſolationem ex Verbo divino in ſuo corde*, but for the comforts of the Scriptures in his heart.

There are eight things may bee ſaid (amongſt many other) in commendation of the Word of God.

1 It is the *Magazine* and *Storehouſe* of all comfort and conſolation. There is no condition (but one) that a man can bee in, but hee may finde ſoul-ſupporting comfort for it out of the Word. Indeed

if thou resolvest to go on in sin, the word cannot comfort thee; it threatneth Hell and Damnation to all such. If the God of Heaven can make such miserable, they shall bee miserable; But excepting this one, there is no condition so miserable, but a man may fetch a Cordial out of the Word to support him under it. Art thou as empty of riches, and as full of diseases, as *Job* under the Old Testament, and *Lazarus* under the New Testament? are thy sins (with which thou art willing to part) many and great? Is thy conscience exceedingly wounded and disquieted? Doth the Devil roar upon thee with hideous temptations? let thy condition bee never so sad, the Word of God is able to afford thee comfort under it. For it is the *Word of that God*, who is the *God of all consolation*. There no kinde of true comfort, but here it is to bee had; here are Cordials of all sorts; Comforts under bodily troubles, and comforts under soul-troubles. There is no Monarch can furnish his Table with such variety of delicates, as

God

God hath furniſhed his Word with variety of comforts.

2 The Word of God is not onely the *Magazine* of all true comfort, but the *Fountain* from whence it is derived. All the comfort that you receive by reading of good books, is fetched out of this Book. All the refreſhings that the *Ambaſſadors of Chriſt* adminiſter to you, are borrowed from this *Fountain*. As the King of *Iſrael* anſwered the woman (that cryed out, ſaying: *Help my Lord, O King*) *If the Lord do not help thee, whence ſhall I help thee?* So will all the true Miniſters of Chriſt ſay to any diſtreſſed ſoul that crys out for comfort: How can wee comfort you? if the Word of God doth not comfort you, all our comforts muſt be fetcht from thence. 2 Kings 6. 26, 27.

3 It will comfort us at ſuch a time, when no outward thing can comfort us; and that is, when we are under ſoul-agonies, and when our ſoul ſits upon our lips, ready to depart, when we are falling into the Ocean of Eternity; then, even then, the Promiſes of the Word will comfort us: When

Gold and Silver, Father and Mother, Friends and Phyſitians are miſerable comforters, then will one Promiſe out of the Word fill us full of joy unſpeakable, and glorious.

4 *The comforts of the Word exceed all other Comforts, for they are pure, and purifying, ſure and ſatisfying; they are ſoul-ſupporting, ſoul-comforting, and ſoul-raviſhing, they are durable and everlaſting.* The comforts of the world are not worthy to bee named that day, in which wee ſpeak of the comforts of the Word. They are not *conſolationes*, but *conſolatiuncula.* At beſt they are but bodily, unſatisfying, and tranſitory; many times they are ſinful, and ſoul-damning.

5 The Word of God is not only a *Magazine* and a *Fountain* of comfort, but alſo a *Touch-ſtone* by which we muſt try all our comforts whether they are true and real, or no. All joys, hopes, and aſſurances, muſt be tried by the Word, and if not rightly grounded thereupon, are falſe, and ſoul-deluſions.

6 It is an *Apothecaries Shop*, or a *Phyſitians Diſpenſatory*, out of which we may fetch all manner of *Medicines*, to cure all the diſeaſes of our ſouls. Art thou ſpiritually lame, blinde, or dumb? *&c.* The Word will open blinde eyes, make the Dumb to ſpeak, and the Lame to walk. If dead in ſins and treſpaſſes, the Word, when it is the Sword of the Spirit, will quicken thee: It is as a Corroſive to eat ſin out of thy heart; therefore *David* ſaith, *I have hid thy Word in mine heart, that I might not ſin againſt thee.*

7 It is a *ſpiritual Armory*, out of which we may fetch all manner of weapons, to conquer the Devil and his temptations. 2 *Cor.* 10. 4. It is that little Brook, out of which every *David* may fetch *five ſmoothe ſtones* to deſtroy the Devil. Theſe five ſmooth ſtones, are five Texts of Scripture, three of theſe Chriſt took out of the Brook of the Word, by which hee ſubdued the Devil, *Matth.* 4. 4, 7, 10.

8 It is the *Sun of the Chriſtian World.* As the *Sun* is the *light* of the

Natural World, and without it the world is but a Chaos, and a Dungeon full of darkneſs. So is the *Word of God*, the light of the ſpiritual world, without which a Chriſtian is under an eternal night. Therefore *David* ſaith. *Thy Word is a Lamp unto my feet, and a light unto my path*, Pſal. 119. 105. What would all the world avail, if no Sun to enlighten it? and what comfort would all the wealth of it afford us, if no VVord to inſtruct and counſel us? For this is the Chriſtians Compaſs to ſail to Heaven by, his ſtaffe to walk withal to Heaven, his Spiritual Bladders to keep his ſoul from drowning; the Cork, to keep up the net of his ſoul from ſinking. Afflictions are like the Lead of the Net, which weigheth it down, but the VVord is as the Cork, which keeps it up, that it ſinks not. So ſaith *David* in the Text, *Unleſs thy Law had been my delights*, &c.

Uſe If the VVord of God bee
Uſe 2. of ſuch invaluable excellency, abſolute neceſſity, and of ſuch admirable uſe.

1 Let us bleſs God exceedingly for revealing his will unto us in the VVord. It was a great honour and priviledge to the *Jews*, that to them *were committed the Oracles of God*, Rom. 3. 2. And it is our great happineſs, that we have not onely the ſame Oracles of God which they have, but an addition of the New Teſtament, for the clearer diſcovery of the myſteries of ſalvation unto us. If God bee to bee praiſed for every crumb of bread wee eat, much more for giving us his VVord, which is the *bread of life*, and the onely food of our ſouls. Bleſſed bee God, who hath not only given us the book of the Creatures, and the book of Nature to know himſelf and his will by, but alſo, and eſpecially the book of the Scriptures, whereby we come to know thoſe things of God, and of Chriſt, which neither the book of Nature, nor of the Creatures can reveal unto us.

Let us bleſs God, not onely for revealing his Will in his Word, but for revealing it by writing. Before the time of *Moſes*, God diſcovered

his Will by immediate Revelations from Heaven. But wee have a ſurer word of Propheſie, 2 *Pet.* 1. 19. ſurer (to us) than a voice from Heaven, For the Devil (ſaith the Apoſtle) *transforms himſelf into an Angel of light.* He hath his apparitions, and revelations, hee is Gods Ape, and in imitation of God, he appears to his Diſciples, and makes them believe that it is God that appears, and not the Devil. Thus hee appeared to *Saul*, in the likeneſs of *Samuel.* And if God ſhould now at this day diſcover his way of Worſhip, and his Divine Will by Revelations, how eaſily would men bee deceived, and miſtake Diabolical Deluſions, for Divine Revelations; and therefore let us bleſſe God for the written Word, which is ſurer and ſafer (as to us) than an immediate Revelation. There are ſome that are apt to think; that if an Angel ſhould come from Heaven, and reveal Gods Will to them, it would work more upon them, than the written Word; but I would have theſe men ſtudy the conference between

Abra-

Abraham and *Dives*, Luke 16. 27, 28, 29, 30, 31. *Habent Moſen & Prophetas*, &c. *They have Moſes and the Prophets*; if they will not profit by them, neither would they profit by any that ſhould come out of Hell, or down from Heaven to them: for it is the ſame God that ſpeaks by his written Word, and by a voice from Heaven. The difference is onely in the outward cloathing; and therefore if Gods ſpeaking by writing, will not amend us, no more will Gods ſpeaking by a voice. *O bleſs God exceedingly for the written Word*! Let us cleave cloſe to it, and not expect any Revelations from Heaven of new truths, but ſay with the Apoſtle, *Gal.* 1. 8, 9.

Uſe 2. *Let us prize the Word of God above gold, yea above fine gold*: Let us read it, diligently, reverently, praying to God to give us the ſame Spirit that wrote it, to enable us to underſtand it, and conſcientiouſly to practice it. Let us make it the joy & rejoycing of our heart; and as it is in the Text, let us make it our *Delights*, but of this

I ſpake in the former point. The onely motive I ſhall now uſe to perſwade you to make the Word your *delights*, ſhall bee this in the Text, Becauſe it *will keep you from periſhing in the time of your greateſt affliction*; It will comfort you when you have moſt need of it (that is, under heart-ſinking afflictions, and at the hour of death) and it will comfort you, when all outward comforts and creatures fail. It will bee food to ſtrengthen your weak Faith, Phyſick to cure the remainders of corruptions, it will bee a Cordial to revive your drooping ſpirits, and fainting ſouls. It will make you more than Conquerours over all temptations and diſtreſſes.

Queſt. But now the great Queſtion is, *How a Childe of God ought to manage and make uſe of the Word of God, ſo as to make it a Conduit of ſupport and comfort in the day of his greateſt Afflictions?*

Anſw. To bee able to do this, there is a great deal of ſpiritual wiſdome and underſtanding required. For the Word to many people is like

like *Sauls* Armor to *David*, which was so cumberſome to him, that he could not wear it.

There are many know not how to uſe the Word, ſo as to be comforted by it. As the Woman of *Samaria* told Chriſt; *John* 4. 11. *The Well is deep, and thou haſt nothing to draw with.* So may I ſay, The Word of God is a deep well, it is a Well of Salvation, but it is deep, and the deeper the ſweeter, but moſt people want buckets to draw with, they want a ſpiritual art to fetch out of theſe Wells of ſalvation, divine ſupportation, and conſolation; and therefore to help you in this great work you muſt know, Iſa. 49

That the Word of God may bee divided into three parts; into *Commondements*, *Threatnings*, and *Promiſes*: And though a Chriſtian muſt not neglect the Commanding, and Threatning Word, yet if ever he would make the Word a Channel of Divine Comfort, hee muſt ſtudy the Promiſing-Word, for the Promiſes are a Chriſtians *Magna Charta* for Heaven. All comfort

The word of God divided into the commanding, threatning and Promiſing Word.

fort muſt be built upon a Scripture Promiſe, elſe it is Preſumption, not true comfort. The Promiſes are *pabulum fidei, & anima fidei*, the food of Faith, and the ſoul of faith. As Faith is the life of a Chriſtian, ſo the Promiſes are the life of Faith: *Faith is a dead Faith*, if it hath no Promiſe to quicken it; As the Promiſes are of no uſe without Faith to apply them, ſo Faith is of no uſe without a Promiſe to lay hold on. And the great reaſon why the people of God walk uncomfortably in their afflictions, is, becauſe they do not chew the promiſes; they are rare Cordials, but as a man cannot taſte the ſweetneſs of a Cordial, unleſs hee chew it, no more can wee receive any ſpiritual refreſhment from the Promiſes, unleſs wee meditate on them. The Promiſes are as a Mine full of rich treaſure: but as Mines, unleſs wee dig deep into them, wee can never get the gold and ſilver hid in them, no more can we enjoy the ſoul-raviſhing comfort of the Promiſes, unleſs we digg into them by a ſerious conſideration of them. They

are

are as a Garden full of rare Flowers, able to ſweeten any condition: But becauſe we do not walk in this Garden and pick out theſe Flowers, hence it is that we live ſo diſconſolately, and dejectedly under our afflictions. There are many rare ſtories declaring the comfort that ſome of Gods Saints have received from the Promiſes in the day of their diſtreſs. Mr. *Bilney* that bleſſed Martyr was much wounded in Conſcience, by reaſon of the great ſin hee committed, in ſubſcribing to the Popiſh errors, but hee was much comforted by reading thoſe words, 1 *Tim.* 1. 15. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of which I am the chief.* *Beza* was ſupported under his troubles, by the words of Chriſt, *John* 10. 27, 28, 29. Mr. *Bolton* tells us of one that was upheld under great affliction, and comforted from *Iſa.* 26. 3. Of another, from *Iſa.* 57. 15. I knew a young Maid that went triumphantly to Heaven, by the refreſhing ſhe found in that well known Text, *Matth.* 11. 28.

and

and many that have been wonderfully cheared by reading the 8. of the *Romans*, and by that Text, 1 *John* 3. 14. *We know that wee have passed from death unto life, because we love the Brethren.* The truth is, there is no Promiſe, but if God bee pleaſed to *illighten* it, and ſhew us our intereſt in it, will afford a harveſt of joy. It is with Promiſes, as it is with Sermons: That Sermon which once heard, did not at all work upon us, the ſame Sermon heard at another time may exceedingly affect us. And the ſame Text of Scripture which ſometimes doth not at all comfort us, may at another time convey much comfort to us. Two men troubled in Conſcience may both of them read the ſame chapter, and hear the ſame Sermon, and one of them may have his troubled minde pacified, and the other continue troubled, and the reaſon is, becauſe the Spirit of God makes the Word *effectual to one, and not to the other.* How often hath a diſtreſſed Saint read *Mat.* 11. 28. 1 *Tim.* 1. 15. *John* 10. 27, 28. *Iſa.* 26. 3. *Iſa.* 57. 15. 1 *Joh.*

1 *Joh.* 3. 14. and found no comfort in reading of them? But if the Spirit of God did come in, and open his eyes to behold the rich mercies wrapt up in these Promises, and his Interest in them, they would fill him with comfort above expression. And therefore if ever you would make the Word of God, Gods instrument to conveigh support and comfort to you in the time of soul-sinking Afflictions, you must study the Promises, and pray unto God that his Spirit may irradiate them, and shew you the fulness of them, and your Interest in them.

Quest. *How must wee improve the Promises, so as to make them spiritual Bladders, to keep us from being drowned in the deep waters of affliction?*

Answ. You must do three things.

Three things to bee done by those that would improve the promises.

1 You must make a *Catologue of the Promises.*

2 You must seriously *ponder and meditate on them.*

3 You must *apply them* to your own souls, as belonging to you in particular.

1 You must make a *Catalogue of the Promises*, you must gather them

them up, as they lie ſcattered in the Word, into a *Spiritual Noſe-gay*, and binde them together: You muſt do as they that gather up ends of Gold and Silver; you muſt loſe none. Every promiſe is as a Ray of Gold, as a Star in the firmament. And though there are ſtars of divers magnitudes, differing from one another in glory, yet every ſtar hath its beauty and benefit: So though ſome Promiſes are more glorious than others (like the Sun in compariſon of the Moon) yet every Promiſe hath its beauty, and luſtre: and as ſtar-light in a dark night is very comfortable; ſo in the dark night of affliction, every little promiſe will afford unſpeakable comfort to a troubled ſoul.

To help you in making this Catalogue, give me leave to ſuggeſt three things.

1 Bee ſure to make it in time of health. Woe bee to thoſe that have their promiſes to gather, when they ſhould make uſe of them *You that ſlight the Promiſes in proſperity, ſhall receive no comfort from them in adverſity.*

2 Forget

2 Forget not to treaſure up all thoſe Promiſes which God hath made to his children, in the day of their adverſity, As for example, God hath promiſed in *all our afflictions to be with us*, Iſa. 43. 2. *When thou paſſeſt through the waters, I will be with thee, and through the Rivers, they ſhall not overflow thee*, &c. he will be with you, to protect and direct you, to ſupport and comfort you. *If three Saints bee put into the Fiery Furnace, the Son of God will make the fourth*, Dan. 3. 25.

2 God will bee afflicted in all our afflictions, *Iſaiah* 63. 9. Hee ſuffers in all our ſufferings, *Acts* 9. 4.

3 He will make our *Beds in our ſickneſs*, Pſal. 41. 2. He will condeſcend to the loweſt office for our eaſe and refreſhment.

4 Hee will *know our ſouls in adverſity*, Pſal. 31. 7. He will know us to pity us, and to ſuccour, and to help us.

5 He will keep us from the evil of all afflictions, *Job* 5. 19. God hath not promiſed to keep his people from afflictions,

afflictions, but to keep them from the hurt of them. Though they are not good in themſelves, yet he will turn them to our good, *Heb.* 12.10. 1 *Cor.* 11. 32. *Jer.* 24. 5. The good Figs were carried into captivity for their good. God hath Promiſed that all *things ſhall work together for our good*, Rom. 8. 28. not onely all Ordinances, *&c.* but all Afflictions, *&c.*

6 God hath promiſed to *lay no more upon us, than we are able to bear*, but either to give us leſs pain, or greater patience, 1 *Cor.* 10 13. *And though in a little wrath he hid his face from us for a moment, yet with everlaſting kindneſs will he have mercy on us &c.* Iſa. 54. 7, 8. Theſe, and many ſuch like Promiſes, will be as ſo many ſpiritual Cordials to revive our fainting ſpirits, and as ſo many Pillars to uphold us under the greateſt affliction.

3 For the compleating of this *Catalogue*, you may make uſe of many excellent Books written for this purpoſe, wherein you ſhall have Promiſes of all kindes, both ſpiritual and temporal, gathered toge-

together: Yet let mee adviſe you not to reſt ſatisfied with the collections of others, but when you read the Bible, and meet with a ſuitable Promiſe, with which God is pleaſed to affect your hearts, take the pains to write it down, and one ſuch Promiſe of your own writing, will work more powerfully upon your ſouls, than many others of anothers gathering. So much for the firſt, *viz. Make a Catalogue of the Promiſes.*

Mr. *Lee* on the Promiſes Mr. *Ball*, Mr. *Bulkley*.

The end of the third Sermon.

An

AN ADVERTISEMENT TO THE READER.

Reader,

THis and the following Sermon contains a large Diſcourſe about the Promiſes, which becauſe it may be thought by ſome to be impertinent to the Text, and rather a Digreſſion from it, than an explication of it; I crave leave to inform thee of two things.

1 That the Promiſes are the Principal ground of Comfort to a Childe of God, in a day of his Adverſity; They are his chief City of Refuge, when all Creature-comforts fail; when he ſuffers Shipwrack of all humane props, theſe are his Planks upon which hee ſwims ſafe to the ſhoar of Heaven. All Comfort that is not founded upon a Promiſe, is Deluſion, not true Conſolation. And therefore a

Diſcourſe

Diſcourſe about them, cannot rationally be interpreted Eccentrical to the Text.

2 *That there are diverſe particulars added to theſe Sermons, concerning the* Nature, Neceſſity, Excellency, *and* Uſefulneſs *of the* Promiſes, *which were not mentioned in the preaching of them. And if any of them ſhall appear to be* Heterogenial *to the Text; yet if they prove ſerviceable to* heighten *thy eſteem of the Promiſes, and to quicken thee to a more ſerious & frequent* Meditation *on them, and* Application *of them, I hope thou art not at all* injured; *And I may juſtly deſire, that thou wouldſt not be* offended.

It is reported of St. Auſtin *(in his life written by* Poſſidius*) that by a digreſſion (in one of his Sermons) from his Text, he converted an* Heretick *from his erronious Opinions. If any paſſage in theſe two Sermons prove uſeful to turn thee from thy* ſinful Negligence, *and to* awaken *thee to a more diligent ſtudy of the precious Promiſes, I ſhall account it a* happy *and* bleſſed Digreſſion; *For herein eſpecially conſiſteth the difference between a* Religious Chriſtian, *and a* Moral Man. *A* Moral *Man will abſtain from the outward acts of ſin; But he knows not what it is to* live upon Promiſes;

miſes; *He never taſted any ſweetneſs in a Promiſe*; *He lives upon* Creatures, *not upon* Promiſes; *and therefore when* Creatures fail, *his heart* ſinks like a ſtone, *and he is at his* Wits end, *and* Faiths end. *But a* Religious Chriſtian *lives upon* Promiſes, *and not upon* Creatures; *and therefore when* Creatures fail, *he hath the* Promiſes *to live on*; *He labours to taſte the ſweetneſs that is in them. He lives upon* Promiſes, *when* Providence *ſeems to run croſs to* Promiſes. *They are his* fiery Chariot, *to carry him up to Heaven. If then theſe enſuing Sermons, inflame thy affections with a greater love to the Promiſes, and a greater care to* meditate *on them, and to get an* intereſt *in them, thou haſt cauſe to bleſſe God, and to pray for*

Thy unworthy Servant
in Chriſt.

ED. CALAMY.

MEDI-

MEDITATE ON THE PROMISES.

SERMON IV.

PSAL. 119. 92.

Unleſs thy Law had been my delights, I ſhould then have periſhed in mine afflictions.

HE that would improve the *Promiſes*, ſo as to make them ſpiritual *Bladders*, to keep him from being *drowned* in the *deep waters of affliction*, muſt not only make a *Catalogue of* the *Promiſes*, but he muſt alſo,

2 Fixedly, and ſeriouſly *meditate* on them; firſt, he muſt treaſure up theſe Jewels in his heart, and then unlock them by *meditation*; firſt, he muſt make his *Noſe-gay*, and then ſmell

We muſt not only make a Catalogue of the Promiſes, but med-tate on them.

ſmell of it. The Word of God (as I have ſaid) is as a Garden full of excellent *Promiſes*, as ſo many choice flowers; and it is our duty to walk often in this Garden, to gather up all the flowers that lye ſcattered in it, into ſeveral Noſe-gaies, to bind them together (if I may ſo ſpeak) with the thread of Faith, and then every day to ſmell of them. The *Promiſes* are the *Saints Legacies* left them by Chriſt in his laſt *Will* and *Teſtament*. The Saints are called the *Heirs of the Promiſes*, Heb. 6. 17. And if they would be filled full of joy in the day of their diſtreſs, they muſt be frequent in reading theſe Legacies: The Promiſes are (as it were) the *breaſts of God*, full of the *Milk of grace and comfort*; and it is our duty to be ſucking out (by meditation) the milk of grace and comfort contained in them. That which the Prophet ſaith of the Church of Chriſt, may as truly be ſaid of the Promiſes of Chriſt. *Rejoyce O yee people of God, and be glad all ye that have an intereſt in the Pro-*

Iſa. 66. 10, 11. *miſes; Rejoyce for joy, all ye that are mourners in Sion, that ye may ſuck and*

be

be ſatisfied with the breaſts of their conſolations, that ye may milk out, and be delighted with the abundance of joy and comfort contained in them. The Promiſes are the Saints *Aqua vitæ* (as one calls them) the Saints Cordials, the Saints Plank to ſwim to Heaven upon, the Saints Fiery Chariot, to carry them up to Heaven? And the great reaſon why they walk ſo uncomfortably, ſo diſconſolately, and ſo unbeleevingly, in the time of their tribulation, is becauſe they do not ſmel of theſe *Noſe-gaies*, they do not chew theſe Cordials, they do not read over theſe ſpiritual Legacies, they do not by ſerious meditation and conſideration, ſuck out the comfort comprehended in them. For as fire will not warm us unleſs we tarry at it, and as a *Bee* cannot ſuck out the honey that is in a flower, unleſs ſhe abide upon it: no more can a childe of God receive ſupportation, and conſolation from the Promiſes in the hour of temptation, unleſs he ſeriouſly and ſolemnly ponder and meditate on them.

There is a double difference between a *preſumptuous ſinner*, and a

poor, humble, diſtreſſed Childe of God.

The difference between a preſumptuous ſinner, and a true childe of God in relation to the Promiſes.

1 A *preſumptuous ſinner* ſtudieth nothing but the Promiſing Word: He ſlights the *commanding*, and the *threatning Word*. The Word commands him to keep holy the Sabbath day, not to love the world, nor to luſt, but he turns a deaf ear to it. The word threatneth to *wound the hairy ſcalp of every one that goeth on in his wickedneſſe*; but becauſe God is patient and long-ſuffering, therefore he regards it not. But as for the Promiſing word, he ſnatcheth at it, he doth not truly lay hold on it, but ſnatcheth at it, before it belongs to him, and Spider-like ſucks the poyſon of ſin out of it, and makes of it a Cradle to rock himſelf aſleep in ſinful courſes. Becauſe God hath promiſed, *That whenſoever a ſinner turns from his ſins which he hath committed, he ſhall ſurely live, and not dye*, therefore he delaies, and prorogues his turning from ſin.

But now a *poor, diſtreſſed, humble Chriſtian*, falls on the contrary part; *he pores* upon the *commanding and threating Word*, but never ponders the *promiſing Word*. God (ſaith he) commands

mands *mee to love him with all my heart and ſoul, to waſh my heart from iniquity, to love my enemies, to cut off my right hand, and to pluck out my right eye*, &c. But I cannot perform theſe commands, therefore ſurely I ſhall never be ſaved. God (ſaith he) hath threatned to *curſe every one that continueth not in every thing that is written in his Law to do it*, and therefore ſurely I am accurſed. But he never ſtudies, nor ponders the promiſing Word, for if he did, he would quickly *know three things* for his everlaſting comfort.

Three obſervable things about the Promiſes.

1 That *there is nothing required by God in his Word as our duty, but God hath either promiſed to beſtow it upon us as his gift, or the Saints have prayed to God for it as his gift.* God commands us to love him, but he hath promiſed to *circumciſe our hearts to love him*, &c. Deut. 30. 6. God commands us to *fear him*, to *turn our ſelves* from our tranſgreſſions, and to *make our ſelves a new heart, and a new ſpirit.* But he hath promiſed to *give us a new heart, and a new ſpirit, to put his fear in our hearts, that we ſhall never depart from him*,

Eze. 18. 31
Eze. 36. 26
Jer. 32. 40
Mic. 7. 19
Rom. 6. 14

and to *turn us from our evil waies*. The Saints of God also have prayed unto God for this, as the fruit of his free mercy, *Jer.*31. 18. *Lam.* 5.21. There is nothing commanded in the Covenant of works, but God hath promised it in the Covenant of grace, in some measure to work it in us, for he hath promised to *work all our works in us*, and to *write his Law* (not one Commandment of it only, but the whole Law) *in our hearts*, *and to put it in our inward parts*, and to *cause us to walk in his waies.*

Isa.26.12. Jer.31.33. Eze.36.27

2 *That God under the Covenant of Grace, will for Christs sake accept of less than he requires in the Covenant of works.* He requires perfection of degrees, but he will accept of perfection of parts; hee requires us to live without sin, but he will accept of our sincere indeavours to do it. *If there bee a willing minde, it is accepted according to that a man hath, and not according to that he hath not,* 2 Cor. 8.12.

3 *That though he cannot in his own person perform all that God commands, yet Jesus Christ, as his Surety, and in his*

his ſtead, hath fulfilled the Law for him, and that God will accept of Chriſts perfect, as a cover for his imperfect righteouſneſs. That Chriſt hath redeemed him from the curſe of the Law, being made a curſe for him. That the Threatnings of the Law are Serpents without a ſting, and that Chriſt hath taken away the power and force of them.

Did a *broken-hearted*, and *wounded* ſinner, ponder and meditate on theſe things, they would fill him full of joy and comfort; He would flye from the Covenant of Works, to the Covenant of Grace; from his own unrighteouſneſs, unto the righteouſneſs of Chriſt; and from the *commanding* and *threatning word*, unto the *promiſing word*; he would ſay, Lord, Thou commandeſt mee to walk in thy Statutes, and to keep thy Laws; This I cannot do of my ſelf, but thou haſt promiſed *to cauſe me to walk in thy waies*, and to *write thy Law in my heart*. Lord give mee power to do what thou commandeſt, and then command what thou wilt. Domine da quod jubes, & jube quod vis. *Auſt.*

2. A *preſumptuous Sinner* is al- The ſecond waies difference.

waies ſtudying the promiſing Word, to bolſter up himſelf in ſin, but he never ſtudies his *ſins and iniquities, to repent for them, and from them.* He meditates on the Promiſes to harden his heart in ſin, but not at all on his ſins to humble himſelf for them, and to turn from them.

But now on the contrary, *A poor diſtreſſed Chriſtian* pores upon his *iniquities and corruptions*, but never mindes himſelf of the *Promiſes*, and this makes him live ſo dejectedly, and diſconſolately. A wicked man ſtudieth his Corruptions too little; A diſtreſſed Chriſtian too much. If he did ſtudie the Promiſes, as much as he doth his corruptions, he would not walk ſo uncomfortably.

Wherefore if ever you would make the *Word of God a Conduit of comfort* in the day of your diſtreſſe: you muſt not only meditate on the *commanding* and *threatning word*, but on the *promiſing word*. The commandments and threatnings muſt drive you to the Promiſes; you muſt not only ſtudy your corruptions to humble you, but alſo the Promiſes to comfort you. I do not

ſay

ſay you muſt not ſtudy your corruptions, but you muſt join the ſtudy of the Promiſes together with them. If *Abraham* had minded onely the deadneſs of *Sarahs* womb, and of his own body, he had never beleeved, *&c.* but he was ſtrong in faith, and ſtaggered not, becauſe he *conſidered not his own body now dead, when he was about an hundred years old, nor the deadneſs of* Sarahs *womb, but was fully perſwaded, that what God had promiſed, he was able to perform.* If *Sarah* had conſidered only that ſhe was paſt age, ſhe would never have beleeved that ſhee ſhould have a childe, but ſhe eyed the Promiſe, and *judged him faithful, who had promiſed*, and that made her beleeve. If a Saint of God looks only downwards upon the deadneſs of his heart, and meditates only upon his ſins and infirmities, he will never be comforted in the day of his diſtreſſe, But he muſt alſo look upwards unto the Promiſes, ſeriouſly ponder, and fixedly ſtudy them; which will bee as ſtrong Pillars to ſupport him, and keep him from falling into deſpair, in the hour of tribulation.

Rom. 4. 19 20, 21.

Heb. 11. 11

Queſt. *What are the* Meditations *which wee muſt have in reference and relation to the Promiſes in the day of our diſtreſſe?*

Anſw. I will rank them into nine particulars.

The firſt meditation about the Promiſes.

1 You muſt meditate upon the three great truths already mentioned.

1 That God commands nothing as our duty, which he hath not promiſed, as his gift.

2 That God in the Covenant of Grace, will accept of leſſe than he requires in the Covenant of works.

3 That if wee truly beleeve in Chriſt, God will accept of his righteouſneſſe, as a ſatisfaction for our unrighteouſneſſe.

The ſecond meditation meditate on the precioúſneſs of the Promiſes. 2 Pet. 1.4. The Promiſes are precious in five reſpects.

2 You muſt meditate upon the excellency and precioúſneſſe of the Promiſes, they are called τίμια καὶ μέγιστα ἐπαγγέλματα, *exceeding great and precious Promiſes*; They are precious in five reſpects.

1 Becauſe they *coſt a great price* (even the blood of Chriſt) *to purchaſe them.* They are all made to us *in Chriſt*, and *for Chriſt*; they are in

in him, *yea*, and in him, *Amen.* 2 Cor. 1. 20.
The Covenant (which is the Pandecta and Cabinet of all the Promiſes) was ſealed with his blood.

1 Becauſe they *aſſure us of great and precious things*; they aſſure us of our *Intereſt in God*, of our *Juſtification*, *Reconciliation*, *Adoption*, *Sanctification*, and *Glorification*, Heaven it ſelf is nothing elſe but the *injoyment of the Promiſes*, Heb. 6. 12. The Promiſes are Heaven folded up; Heaven is the Promiſe unfolded. For the Promiſes are nothing elſe, but the *eternal purpoſes of God towards his Children made manifeſt.* The Purpoſes of God are his concealed Promiſes; and the Promiſes are his Revealed Purpoſes. The Promiſes are the kiſſes of Jeſus Chriſt, they diſcover his dear love; and when he diſcovers to us our intereſt in them, then he *kiſſes us with the kiſſes of his mouth, and fills us with joy unſpeakable and glorious.* They are made by God, and they make over God to us, as our Portion, and Chriſt as our Saviour, and the Spirit as our Sanctifier, and

all good things both here and hereafter as our Inheritance, and therefore may well bee called *exceeding great and precious Promiſes.*

3 Becauſe they put a price upon the New Teſtament; for wherein doth the New Teſtament exceed the Old, unleſs it be in this, becauſe it is *founded upon better Promiſes?* Heb. 8. 6. and *bringeth in a better hope*; Heb. 7. 19.

4 Becauſe they put a *price upon all the bleſſings of God.* A little mercy reached out to us, as a fruit of a Promiſe, is more worth than a world of bleſſings coming to us meerly by way of Providence. A man may receive bleſſings from God upon a double account, either *ex largitate*, or *ex promiſſo*, either by way of Providence, or by way of Promiſe. 1 By way of Providence: *Thus God gives the earth to the Sons of men*, Pſal. 115. 16. Thus he gave one hundred twenty and ſeven Provinces to *Ahaſhuerus.* Thus hee ſets up the *baſeſt of men to rule over Nations*, Dan. 4. 17.

2 By *way of Promiſe.* Thus hee gives health, wealth, and all outward

ward comforts unto his Children. For *godlineſs hath the Promiſe of this life, and that which is to come*, 1 Tim. 4. 8. Now you muſt know that a little bleſſing coming to us, as a fruit of the Promiſe, is more worth than a thouſand bleſſings coming to us, onely by way of Providence. And therefore *David* ſaith, *A little that the Righteous man hath, is better than the riches of many wicked*, Pſalm. 37. 16. And the reaſon is,

1 Becauſe bleſſings given by vertue of a Promiſe, are ſigns of Gods ſpecial love, and come flowing to us from the ſame love with which God gives us Chriſt, they are the fruit of Covenant-love.

2 Becauſe we have them as bleſſings, A man may have a bleſſing and yet not have it as a bleſſing. The *Iſraelites* had Quails ſent them immediately from God, which was a bleſſing in it ſelf, but was not ſent to them as a bleſſing: For while *the meat was in their mouths, the wrath of God came upon them.* The wicked have bleſſings, but not as bleſſings, but as the Cup in *Benja-* Pſal. 78. 30, 31.

mins

mins Sack, which proved a ſnare to him, rather than a mercy. But the Godly have bleſſings as bleſſings: They have grace with them to improve them for Gods glory, they have not onely the bleſſings, but a thankful heart for them, and a fruitful heart under them, which is a certain ſign that they have them as bleſſings.

3 Becauſe they are pledges to them of better mercies, and beginnings of better, they are not *merces*, but *arrha*, not their *wages*, but an *earneſt* of Heaven. Now a Farthing given as an earneſt of a thouſand a year, is more worth than many pounds given as a reward. A wicked man hath outward bleſſings as his Portion, his Heaven, his All; but a Godly man that hath them *by vertue of a Promiſe*, hath them as a *pledge of Heaven*, and as a *beginning of eternal mercies*.

5 The Promiſes are Precious, becauſe they *produce great and precious effects*; They are not onely excellent in themſelves, but are alſo very powerful and operative upon all Believers. The Promi-

ſes

ſes (as one ſaith) ſealed by the blood of Chriſt, *ratified by the Oath of God*, teſtified by the *Spirit of Truth*, delivered by the *hand of Mercy*, and received by the *hand of Faith*, are operative words, and produce rare effects in the ſoul. They have

1 *A Sanctifying* } *Power.*
2 *A Comforting* }

1 *A Soul-Sanctifying Power.* Therefore they are ſaid to make us *partakers of the Divine Nature*, 2 Pet. 1. 4. I ſay, *of the Divine Nature*, not by the communication of the *Divine Eſſence*, but by participation of *Divine Graces*. Not in a *Familiſtical ſenſe*, (as if we were Godded into God, and Chriſted into Chriſt) but in a *ſpiritual ſenſe*; wee are by the Promiſes made partakers of the *Divine Nature*, that is, of the *Divine Graces*, by which we are made like to God in holineſs. The Apoſtle tells us, that they have a power to *cleanſe us from all filthineſs, both of fleſh and ſpirit, and to enable us to perfect holineſs in his fear*, 2 Cor. 7. 1.

2 A *Comforting Power.* They are able to comfort us in the worſt of days,

days, and dangers. O how precious is a Promiſe to a diſtreſſed Chriſtian, in the hour of extremity! The Sun is not more comfortable to a man in a darke Dungeon, or food to a man ready to ſtarve, or water to a man ready to dye for thirſt. The Promiſes of God are alwaies precious, but never more precious than in times of miſery and calamity; and therefore let us in ſuch times eſpecially meditate upon the preciouſneſs of them.

The third Meditation, Meditate on the freeneſs of the promiſes.

3 You muſt *meditate* upon the *freeneſs* of the Promiſes. The Promiſes are the outward diſcoveries of Gods eternal love to his people. Now nothing moved God to enter into Covenant with them, and to engage himſelf to them by Promiſe, and thereby to become their debtor, but his free love and mercy; and therefore they are ſaid to be given us of God, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious Promiſes.* God promiſeth in his Word, not onely to love us, but to love us freely, *Hoſ.* 14. 4. *I will heal their backſliding,*

ing, and love them freely. The reaſon why God makes us his people, is not from any worth in us, but only becauſe it pleaſeth him ſo to do, 1 *Sam.* 12. 22. *The Lord will not forſake his people for his great Names ſake, becauſe it pleaſed the Lord to make you his people.* The Lord Jeſus Chriſt, who is the great and fundamental Promiſe, the root of the other Promiſes, is freely tendred in the Goſpel, and freely given, *Joh.* 3. 16. *God ſo loved the world, that he gave his onely begotten Son,* &c. Rev. 22. 17. *Whoſoever will, let him take the water of life freely.*

The fourth Meditation, meditate on the ſtability of the Promiſes.

4 You muſt meditate on the *firmneſs, faithfulneſs, unchangeableneſs,* and *immutability* of the Promiſes: they are the Promiſes of that God, who cannot deny himſelf. *Promiſſa hæc tua ſunt Domine* (ſaith *Auſtin*) *& quis falli timet, cum promittit ipſa veritas; Heaven and earth ſhall paſſe away, but one jot or tittle of the Word ſhall not paſſe.* There is no Promiſe which God hath made, though never ſo improbable, and impoſſible to fleſh and blood, but it ſhall come to paſs in due time; whatſo-

whatſoever he hath promiſed in *his goodneſs*, he wil perform by *his power*. *God is not a man that hee ſhould lye, neither the Son of man that hee ſhould repent: Hath he ſaid, and ſhall he not do it? or hath hee ſpoken, and ſhall he not make it good?* Numb. 23. 19. God hath promiſed that the ſame bodies that dye, ſhall riſe again at the laſt day. This is incredible to natural Reaſon. The *Stoicks* and *Epicures* derided it, when it was preached by *Paul*, Acts 17. 32. But hath God ſaid it, and ſhall he not do it? *Is the Lords hand ſhortned?* Therefore Chriſt tells the Sadduces, *Matth.* 22. 27. *You erre, not knowing the Scriptures, and the power of God.* God is *omnipotent*, and therefore able to *do above what we can ask or think*: God hath promiſed at the Reſurrection, to make our *vile bodies like unto the glorious body of Chriſt*. This is impoſſible to natural reaſon, but mark what the Apoſtle ſaith, *Phil.* 3. 21. *Who ſhall change our vile bodies, and faſhion them like unto his glorious body, according to the working whereby hee is able even to ſubdue all things to himſelf.*

ſelf. God hath promiſed, that before the end of the world, there ſhall be a *National converſion of the Jews, that the Kingdomes of the world ſhall become the Kingdomes of our Lord and Saviour*; And that *Babylon ſhall fall.* Rom. 11. 25, 26. Theſe are the Promiſes of God, Rev. 11. 15. who cannot lye; *Faithful is hee, who hath ſaid it, who alſo will do it,* Rev. 18. 2. 1 Theſ. 5. 24. Though the things promiſed ſeem impoſſible to men, Mat. 19. 26. yet with God all things are poſſible: Therefore the Apoſtle proves the future Converſion of the Jews by an Argument drawn from the power of God, *Rom.* 11. 23. *God is able to graft them in again.* The like is brought to prove the ruine of Antichriſt, *Rev.* 18. 8. *Her plagues ſhall come in one day, death, and mourning, and famine, and ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord God, who judgeth her.* The Promiſes are a firm Foundation to build our Salvation upon, an Anchor, both ſure and ſtedfaſt. When *David* was taken by the *Philiſtims*, hee was ſo ſupported by the Promiſe of God, that hee did not fear what man could do againſt him;

there-

therefore he repeats it three times; *Pſal.* 56. 3, 10. *In God I will praiſe his Word, in God I will praiſe his Word; in God I will praiſe his Word*: (that is, his Word of Promiſe) *I will not fear what fleſh can do unto me*: the Scripture builds all the hope and comfort of a Chriſtian upon the *faithfulneſs of God*, 1 Cor. 1. 9. *God is faithful, by whom*, &c. 1 *Theſ.* 5. 23, 24. 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to bee tempted above that you are able*, &c. 2 *Theſ.* 3. 3. *The Lord is faithful, who ſhall eſtabliſh you*, &c. *Heb.* 10. 33. *For he is faithful that hath promiſed.* Memorable is that ſaying of *David*, Pſal. 138. 2. *For thou haſt magnified thy Word above all thy Name*: Which words are to be underſtood (as *David Kimhi*, and our Engliſh Annotations ſay) *Hyſteron proteron*; that is, thou haſt by thy Word (that is, by performing thy Word and Promiſes) *Magnified thy Name above all things*; or as *Ainſworth*, Thy word of promiſe in Chriſt, and thy faithfulneſs in performing of it, doth more exalt thy name, than any thing by which thou

thou art made known. O then let all the Saints of God, who are heirs of the Promiſes, meditate frequently upon the *preciouſneſs*, *freeneſs*, *firmneſs*, *unchangeableneſs*, and *immutability* of them.

The fifth meditation meditate on the richneſs of the Promiſes. Heb. 8. 17.

5 You muſt meditate upon the *fulneſs* and *richneſſe* of the promiſes. The Promiſes are the *Saints Magazine* and *ſpiritual Treaſure*; they are called the *unſearchable Riches of Chriſt*, Ephe. 3. 6, 7. It is one of the greateſt titles belonging to a Saint, to bee ſtiled *an Heir of the Promiſes*. That man that hath a right to all the promiſes in the Bible, is the richeſt man in the world; For *God is his* (and hee that hath him that hath all things, hath all things) *Chriſt is his* (and Chriſt is all in all) the *Spirit is his* (and he who hath the Spirit, hath all good things, as appears by comparing *Mat.* 7. 11. with *Luke* 11. 13. In the firſt it is ſaid— *How much more ſhall your Father in Heaven, give good things*, &c. In the ſecond, *How much more ſhall your Heavenly Father give the holy Spirit*, &c?) Grace and Glory, and all outward good things, are his.

Qui habet habentem omnia, habet omnia.

his. It is ſaid of the *Great Duke of Guiſe*, that (though he was poor, as to his preſent poſſeſſions) yet he was the richeſt man in *France*, in Bills, Bonds, and Obligations, becauſe he had ingaged all the Noble-men in *France* unto himſelf, by preferring of them. A true and real Chriſtian is the richeſt man in the world, in Promiſes and Obligations, for he hath the Great God ingaged by promiſe to be his God, and the *God of his*. As *Charles* the firſt, commanded his *Herald* in a challenge to *Francis* the firſt, King of *France*, to proclaim him with all his titles, ſtiling him *Emperor of Germany*, *King of Caſtile*, *Arragon*, *Naples*, *Sicily*, &c. But *Francis* commanded his *Herald*, to call him ſo often King of *France*, as the other had titles by all his Countries; implying, that *France* alone was more worth than all his Countries. So when a wicked man brags of his *Lordſhips*, and great poſſeſſions, when he boaſteth of his thouſands a year, a *Childe of God* may ſay, *God is mine, God is mine*, &c. I am richer than all the wicked men in the world. 6 You

6 You muſt meditate on the Latitude and extenſion of the promiſes. The promiſes are the *Saints Catholicon*, and *Panacea*. There is no condition a childe of God can be in, but hee may finde, not only a promiſe, but a ſuitable and ſeaſonable promiſe to comfort him in it. And herein eſpecially conſiſteth the *ſpiritual Excellency*, and *Heavenly Wiſdome* of a *Chriſtian*, not only to ſtudy the promiſes in generall, but to labour to finde out, and having found out, to meditate upon ſuch kinde of promiſes, which are moſt ſuitable, and moſt ſeaſonable to the condition he is in. As for example.

The ſixth meditation meditate on the latitude and extenſion of the Promiſes.

If thou art poor in eſtate, meditate on *Pſa.* 34.10. *Mat.* 6.33. *Heb.* 13.5.

If barren, and without children, meditate on, *Iſa.* 56, 5.

If perſecuted for Chriſts ſake, meditate on *Mat.* 5. 10. 1 *Pet.* 4. 12, 13, 14. *Pſal.* 94. 12.

If ſick, and under tormenting pains, meditate on *Pſal.* 50. 15. *Iſa.* 63. 9. *Rom.* 8. 28.

If reproached, ſlandered, and falſely

falsely accused, meditate on *Mat.* 10. 25. *Mat.* 5. 11, 12. *Luke* 6. 22, 23.

If Satan tempts thee, and thou art not able to resist him, meditate on *Rom.* 16. 20. 1 *Cor.* 10. 13. *Gen.* 3. 15. 1 *John* 3. 8.

If thy corruptions be too strong for thee, meditate on *Rom.* 6. 14. *Mic.* 7. 19.

If God hides his face from thee, and thou sittest in darkness, and seest no light, meditate on *Isa.* 50. 10. *Isa.* 54. 7, 8.

If ready to faint in waiting upon God, and in expecting the fulfilling of his promises, meditate on *Isa.* 30. 18. *Isa.* 63. 3. *Isa.* 40. 28. 29, 30. *Mal.* 3. 1.

If ready to dye, and full of fears and doubts, meditate on 1 *Cor.* 15. 55, 56, 57. *Hos.* 13. 14. *Rev.* 14. 13. 1 *Cor.* 3. 22, 23. 2 *Cor.* 5. 1 8.

The seventh meditation, meditate on the variety of the Promises.

7 You must meditate on the variety of the promises, and their difference and distinction one from the other. The promises are like unto the stars in the firmament.

1 For their multitude, they are very

very many. The Scripture is beſpangled with promiſes, as the Heavens are with ſtars. It were happy if the Saints would prove *ſpiritual Aſtronomers*, and make it their work to ſtudy the nature of theſe ſtars.

2 For their *beauty*, *excellency*, and *influence*. Every ſtar is beautiful in its kinde, and very uſeful and advantagious, ſo are the promiſes. And as the ſtars are moſt comfortable in the darkneſſe of the night; ſo are the promiſes in the night of trouble and adverſity.

3 And eſpecially for their *diſtinction and difference*. For one ſtar differs from another in glory, 1 *Cor.* 15. 41. *There is one glory of the Sun, another of the Moon, another of the Stars.* So do the promiſes differ exceedingly one from the other in beauty and excellency. Some are temporal, ſome ſpiritual, ſome of things that are eternal; Some are conditional, ſome abſolute; Some are promiſes to thoſe that have grace, ſome are promiſes of grace; Some are general, others particular; Some are Original, Fundamen-

damental, and Fountain-promiſes (as the promiſe of Jeſus Chriſt, of God being our God, and of the Holy Ghoſt.) Others are *derivative*, *depending*, and *rivolet promiſes*, (as the promiſes of all outward comforts here, and of eternal life hereafter.) Now it is our duty to take notice of every Ray of Gold, to meditate upon all the Promiſes, both *ſpiritual*, *temporal*, and *eternal*; both *conditional*, and *abſolute*; both of *grace*, and to *grace*; both *general*, and *particular*; but eſpecially of the *Original* and *Fundamental Promiſes*, the *Fountain-promiſes*, from whence all others, as ſo many ſtreams and rivolets, are deduced and derived.

The eight meditation meditate on the uſefulneſs of the Promiſes.

8 You muſt meditate on the *uſefulneſs*, and *profitableneſs* of the promiſes. I have already ſhewed you, that they are the *Conduits of grace* and *comfort*, that they have a *ſoul-ſanctifying*, and a *ſoul-comforting-power*. Give me leave to adde, That the promiſes are,

1 The *breathings* of Divine love and affection.

2 The *life* and *ſoul* of Faith.

3 The

3 The *Anchor* of Hope.
4 The *Wings* of Prayer.
5 The *Foundation* of Induſtry.
6 The *Rayes* and *Beams* of the Son of Righteouſneſſe; And upon all theſe accounts are very uſeful and advantagious.

1 They are the *breathings of Divine love and affection.* It is an Argument of Gods wonderful love to his children, that hee is pleaſed to enter into a Promiſe and Covenant to be their God, and to give them Chriſt, and in Chriſt all bleſſings here, and hereafter. Wee Read *Gen.* 17. 2, 3. when God told *Abraham* that he would make a Covenant *with him, he fell on his face as aſtoniſhed* at ſo great a mercy, and as thankfully *acknowledging* the goodneſſe of God towards him. The like we read of *David:* When God by *Nathan* made a promiſe to him, he goes into *Gods houſe, and praies, Who am I, O Lord, and what is my Houſe, that the Lord my God ſhould do this! &c.* The Promiſes are the *Cabinets of the tender bowels of God*, they contain the dear and tender love of God towards his e-

The Promiſes are the breathings of Divine love.

2 Sam. 7. 11, 18, 19.

damental, and Fountain-promiſes

IRREGU
PAGINA

3 The

3 The *Anchor* of Hope.

GULAR
IATION

tender love of God towards his e-

damental, and Fountain-promiſes (as the promiſe of Jeſus Chriſt, of God being our God, and of the Holy Ghoſt.) Others are *derivative*, *depending*, and *rivolet promiſes*, (as the promiſes of all outward comforts here, and of eternal life hereafter.) Now it is our duty to take notice of every Ray of Gold, to meditate upon all the Promiſes, both *ſpiritual*, *temporal*, and *eternal*; both *conditional*, and *abſolute*; both of *grace*, and to *grace*; both *general*, and *particular*; but eſpecially of the *Original* and *Fundamental Promiſes*, the *Fountain-promiſes*, from whence all others, as ſo many ſtreams and rivolets, are deduced and derived.

The eight meditation meditate on the uſefulneſs of the Promiſes.

8 You muſt meditate on the *uſefulneſs*, and *profitableneſs* of the promiſes. I have already ſhewed you, that they are the *Conduits of grace* and *comfort*, that they have a *ſoul-ſanctifying*, and a *ſoul-comforting-power*. Give me leave to adde, That the promiſes are,

1 The *breathings* of Divine love and affection.

2 The *life* and *ſoul* of Faith.

3 The

3 The *Anchor* of Hope.
4 The *Wings* of Prayer.
5 The *Foundation* of Induſtry.
6 The *Rayes* and *Beams* of the Son of Righteouſneſſe; And upon all theſe accounts are very uſeful and advantagious.

1 They are the *breathings of Divine love and affection.* It is an Argument of Gods wonderful love to his children, that hee is pleaſed to enter into a Promiſe and Covenant to be their God, and to give them Chriſt, and in Chriſt all bleſſings here, and hereafter. Wee Read *Gen.* 17. 2, 3. when God told *Abraham* that he would make a Covenant *with him, he fell on his face as aſtoniſhed* at ſo great a mercy, and as thankfully *acknowledging* the goodneſſe of God towards him. The like we read of *David:* When God by *Nathan* made a promiſe to him, he goes into *Gods houſe, and praies, Who am I, O Lord, and what is my Houſe, that the Lord my God ſhould do this! &c.* The Promiſes are the *Cabinets of the tender bowels of God*, they contain the dear and tender love of God towards his e-

The Promiſes are the breathings of Divine love.

2 Sam. 7. 11, 18, 19.

lect children; God by promiſing makes himſelf a debtor to them. Now that God who is bound to none (no not to the Angels of Heaven) ſhould enter into bonds, and binde himſelf to give grace and glory to his elect children, this is love above expreſſion. And there is nothing moved God to do this, but (as I have ſaid) his free grace and mercy. For though God be now bound out of juſtice, and faithfulneſſe to fulfil his *Promiſes*, yet nothing moved him to make theſe promiſes, but his love and mercy, as *David* ſaith of what God had promiſed to him, 2 *Sam.* 7. 21. *According to thine own heart (ex mero motu voluntatis) and according to thy Word*, not for any thing in me, *For what am I, O Lord!* &c? Thus you ſee how the promiſes are the *breathings of Divine love and affection*, and upon *this account* are they very uſeful and profitable. For *love is loves Load-ſtone*; therefore the Apoſtle ſaith, *Wee love him, becauſe he loved us firſt.* The ſenſe of Gods love to us, will kindle a love in us to God. Even as the beams of the Sun reflecting

Magnes amoris amor.

1 Joh. 4.19.

flecting upon a Wall, heats thoſe that walk by the Wall. So the beams of *Gods love* ſhining into our ſouls, warms our hearts with the *love of God*. *The love of God conſtrains us*, as ſaith *Paul*, 2 Cor. 5. 14. There is a *compulſive* and *conſtraining power* in love. What did not *Jacob* do for the love of *Rachel?* How was *Mephiboſheth* affected with the love of *David?* 2 Sam. 9. 8. It is our duty to love thoſe that hate us; but not to love thoſe that love us, is more than *heatheniſh* and *brutiſh*.

The Promiſes are the life and ſoul of Faith.

2 They are *the life and ſoul of Faith*. Faith without a *Promiſe* to act upon, is as a body without a ſoul, as a *dead flower* which hath no *beauty or ſweetneſs in it*; But Faith grounded upon the promiſes, will inable a Chriſtian to advance in all manner of holineſſe: What made *Abraham forſake his Country, and his Fathers houſe, and go he knew not whither?* Nothing moved him to this, but becauſe God had promiſed to make him a great Nation, and he beleeved it. Of all graces, none ſo cauſal of holineſſe as the grace

of Faith: It is a *world-overcoming*, *heart-purifying*, *life-ſanctifying*, *wonder-working Grace*; and therefore the Promiſes muſt needs bee very uſeful, becauſe they are the life and ſoul of faith.

The Promiſes are the Anchor of Hope.

3 They are the *Anchor of Hope*, Hope is called an *Anchor of the ſoul*, *both ſure and ſtedfaſt*; But the *Promiſes* are the *Anchor* of Hope. All Hope of Heaven, which is not founded upon a *Promiſe*, is *Preſumption*, and not *Hope*. *Preſumption* is when a man hopes to go to Heaven upon no ground, or upon an inſufficient ground. But *true hope* is a *Hope grounded* upon a *Scripture-Promiſe*: And *Hope* bottomed upon *Divine Promiſes*, will mightily avail unto purity and holineſs. *Abraham*, *Iſaac* and *Jacob*, lived as *Pilgrims* and *Strangers upon Earth*, *becauſe they looked and hoped for a City which hath foundations*: *whoſe builder and maker is God*. The Old Teſtament Saints would not *accept deliverance upon ſinful terms*, *becauſe they hoped for a better Reſurrection*. The Papiſts and Arminians are much miſtaken in teaching, That the

Heb. 6. 9.

Heb. 11. 9, 10.

Heb. 11.

the *aſſurance of Salvation is an enemy to godlineſs.* The Scripture ſaith the quite contrary, 1 *John* 3. 3. *Hee that hath this hope, purifieth himſelf, even as he is pure.* The true *Hope of Heaven, will make us live Heavenly.*

4 They are the *Wings of Prayer*: Prayer is a Divine Cordial to convey grace from Heaven into our ſouls: It is a *Key* to unlock the bowels of mercy, which are in God. The beſt way to obtain *Holineſs*, is upon our knees, the beſt poſture to fight againſt the Devil, is upon our knees: and therefore Prayer is not put as a part of our *Spiritual-Armour*, but added as that which muſt be an ingredient in every part, and which will make every part effectual. But now the Promiſes are the *Wings of Prayer*. Prayer without a promiſe, is as a *Bird without wings*: And therefore we read both of *Jacob* and *Jehoſhaphat*, how they urged God in their prayer, with his promiſes. And certainly the *Prayers* of the *Saints winged with Divine Promiſes*, will quickly fly up to Heaven, and draw down Grace and

The Promiſes are the wings of Prayer.

2 Chron. 20. 8, 9.

comfort into their ſouls. And upon this account it is, that the promiſes are ſo uſeful to a Chriſtian, becauſe they are ſo helpful in prayer. When wee pray, wee muſt urge God with his Promiſes, and ſay, Lord, haſt thou not ſaid, *Thou wilt circumciſe our hearts to love thee, thou wilt ſubdue our ſins, thou wilt give the Spirit to thoſe that ask it?* Lord! Thou art faithful, fulfil theſe thine own Promiſes, and wee muſt remember this great Truth, *That the Promiſes God makes to us, to mortifie our ſins for us, are greater helps againſt ſin, than our Promiſes to God to mortifie ſin.* Many men in the day of their diſtreſs, vow and promiſe to leave ſin, and fight againſt it in the ſtrength of theſe Promiſes, and inſtead of *Conquering* ſin, are *Conquered* by ſin. But if wee fight againſt ſin in the ſtrength of Chriſt, and of his Promiſes; if wee urge God in Prayer with his own Word, wee ſhall at laſt get victory over it: For he hath ſaid, *That ſin ſhall not have dominion over us*, Rom. 6. 14.

The Promiſes are the foundation of induſtry.

5 They are the *Foundation of Induſtry.* The Promiſes do not make men

men *lazie and idle*, as ſome ſcandalouſly ſay, but they are the ground of all true *labour and induſtry*; therefore the Apoſtles perſwade us from the conſideration of the Promiſes, unto the ſtudy of ſoul-purification, to have our Converſation without covetouſneſs; *to flee from Idolatry*, *and to ſeparate our ſelves from ſinful communion.* Divine Promiſes are great incouragements unto ſpiritual diligence.

2 Cor. 7. 1
Heb. 13. 5.
1 Cor. 10. 13. 4.
2 Cor. 6. 17, 18.

Object. *Though* conditional *Promiſes be the foundation of Induſtry* (*becauſe we cannot have the thing Promiſed, unleſs wee perform the conditions*) *yet* abſolute *Promiſes* (ſay ſome) *are foundations of lazineſs, and therefore they affirm, there are no* abſolute Promiſes in *Scripture.*

Anſw. Abſolute Promiſes are made Foundations of Induſtry in Scripture, as well as *Conditional*: The Apoſtle exhorts us to *Work out our Salvation with fear and trembling*, *becauſe it is God who worketh in us both to will and to do of his own good pleaſure.* And the reaſon is, becauſe God performeth nothing which hee promiſeth, though never ſo abſo-

Phil. 2. 12, 13.

lutely, but in the *diligent and conſcientious uſe of the means on our part.* God Promiſeth *Ezek.* 36. 26. *to give us a new heart, and a new ſpirit, &c.* but then hee adds, verſe 37. *I will yet for this, be inquired of by the houſe of Iſrael.*

The Promiſes are the rays and beams of the Sun of Righteouſneſs.

6 They are *rayes* and *beams* (as one ſaith) *of Chriſt the Sun of righteouſneſs*, in whom they are founded and eſtabliſhed. As all the Lines in a Circumference, though never ſo diſtant, carry a man to one and the ſame *Center.* So all the *Promiſes*, carry us to *Chriſt the Center.* For the *Promiſes* are not made for any thing in us, nor have they any ſtability from us, but they are made in, and for Chriſt unto us, unto Chriſt in our behalf, and unto us, ſo far as wee are members of Chriſt. Now Jeſus Chriſt is the ground of all ſoul-purification, ſoul-conſolation, and ſoul-ſalvation; And therefore I may ſafely conclude, that the Promiſes are moſt ſingularly uſeful, and advantagious. And that it is the duty of all thoſe that deſire to live holily and comfortably, to conſider and ponder the profitable-

Dr. *Reynolds* on the ſinfulneſs of ſin.

neſs

neſs and beneficialneſs, of the Promiſes.

9 And laſtly, you muſt meditate on the *great neceſſity that lyeth upon all men to get a Scripture-Intereſt in the Promiſes.* This I add to awaken Chriſtians to attend diligently to this Diſcourſe about the Promiſes, and to ſhew them the neceſſity of minding and of ſtudying them. For hee that hath no right to them is in a *faithleſs*, *hopeleſs*, *comfortleſs*, *deſperate*, and *Damnable condition*. All the happineſs of a Chriſtian both here and hereafter, conſiſteth eſpecially in his right and title to the Promiſes. The Scripture tells us in expreſſe words, that hee that is a *ſtranger from the Promiſe*, *is without Chriſt*, *without God*, *without hope*. Sad is the condition of that man, who hath no Intereſt in God, nor in Chriſt, and who is without hope: And ſuch is the condition of him who is a ſtranger to the Promiſes; for all hope of Heaven, which is not *bottomed* upon a *Promiſe*, is *preſumption*, and *ſoul-deluſion*. All comfort and joy which is not grounded upon a Promiſe, is *ſoul-conſenage*;

The ninth Meditation, meditate on the neceſſity of getting an intereſt in the Promiſes.

Eph. 2. 12.

and all faith not anchored upon a Promiſe, is nothing elſe but *flattery* and *ſoul mockery*. Conſider this, you that are full of joy and comfort, and (as you ſay) relye upon Chriſt for ſalvation: Tell me, what Promiſe have you to build this faith, this hope, this comfort upon? For there are thouſands that flatter themſelves into Hell by a falſe hope of *Heaven*; thouſands which promiſe to themſelves to go to Heaven, but have no *Promiſe* for it *from God*. Such were the *five fooliſh Virgins*, ſuch was the Church of *Laodicæa*, ſuch were they, *Matth.* 7. 24. *Hoſ.* 8. 2, 3. *Micah* 3. 10, 11. Remember this, and let it bee daily in your thoughts: you that have not true right to the Promiſes, your *Faith* is *Faction*, your *Hope*, is *Preſumption*, and your *Joy* is *Deluſion*. To be a *ſtranger from the Promiſe*, is to bee *without God*, *without Chriſt*, and *without Hope*. So much for the ſecond particular, viz. *Meditate on the Promiſes*.

The end of the fourth Sermon.

RULES

RULES FOR THE RIGHT APPLICATION OF THE PROMISES.

SERMON V.

PSAL. 119. 92.

Unleſs thy Law had been my delights, I ſhould then have periſhed in mine afflictions.

NOw I come to the third and laſt particular. Hee that would make the *Promiſes* as ſpiritual bladders to keep him from drowning in the deep waters of affliction, muſt not only make a *Catalogue* of them, and *meditate* upon them, but he muſt make *Application* of them to

to his own ſoul, as belonging to him in particular; He muſt (as it is ſaid of the godly Patriarchs, *Heb.* 11. 13.) *bee perſwaded of them, and imbrace them*; hee muſt hugge and kiſſe them as his *rich portion*, and *glorious inheritance*. And this is the chief of all: For no man can receive any comfort from a Promiſe, who is not able to make out his intereſt in that Promiſe. As the life of a Sermon is in the Application of it unto our ſelves; ſo the life of a *Promiſe* is in the appropriation of it. *Quid eſt Deus, ſi non eſt meus?* What am I the better (ſaith *Origen*) that Chriſt took upon him the *fleſh of a Virgin*, if he took not *my fleſh*? What was the great Prince the better for the miraculous plenty in *Samaria*, when the Prophet told him that he ſhould *ſee it with his eyes, but not eat of it*? As the man, who when hee was ready to bee drowned, ſaw a Rain-bow (which was a ſign that the World ſhould never bee again drowned) ſaid, *Quid mihi proderit hæc Iris, ſi ego peream? What am I the better for this Rain-bow, if I periſh?* So may I ſay, what is a man the bet-

ἀσπαζειν.

better for the rich Mine of treaſure contained in the promiſes, if he hath no ſhare in it?

There are three ſorts of Profeſſors of Religion.

1 Some lay claim to the *Promiſes* when they have no right to them; ſuch are your *preſumptuous ſinners*, who take it for granted, that the promiſes belong to them, who preſume themſelves into Hell by a falſe hope in the promiſes; who make a *Feather-bed* of the promiſes, upon which they ſleep ſecurely in ſin: As *Thraſilaus* (a *mad Athenian*) laid claim to every Ship that came to *Athens*, though hee had right to none: So a preſumptuous ſinner laies a claim to every promiſe, though he hath right to none; hee inlargeth them beyond their bounds, and maketh the conditional promiſes to bee abſolute, and ſuch as belong only to thoſe that are in Chriſt, to belong to him, though hee bee not in Chriſt: Hee ſucks the *poyſon* of ſin, and ſecurity, out of the *ſweet* Flowers of the *Promiſes*.

2 Some have an intereſt in the *Promiſes*,

Promiſes, and know their intereſt; theſe live in Heaven while they are upon earth, theſe *rejoyce in tribulation*, and are *more than Conquerours* over the greateſt afflictions; theſe are ſecure from periſhing in the day of diſtreſs. That man, who taking the Bible into his hand, can ſay upon right grounds, *All the Promiſes in this book are my portion*, and I have a right and title to them, this man is *happy above expreſſion.*

3 Some have an intereſt in the *Promiſes*, but do not know their intereſt, and therefore dare not (in the hour of trouble) apply them for their *ſupportation and conſolation.* Such are your *broken-hearted, wounded, diſtreſſed*, and *deſerted Chriſtians*: Such can receive no comfort from the Promiſes in the day of affliction. When they begin to apply them for their ſupport, the Devil ſuggeſteth to them, and their own doubting hearts tell them, that they miſ-apply them, and that they belong not to them. When a godly Miniſter (whoſe office is to *ſpeak a word in ſeaſon to thoſe that are weary*, Iſa. 50 4.) indeavours by the Application

plication of the Promiſes to comfort them, their *ſouls refuſe to bee comforted*, they exclude themſelves from having a right to Chriſt, and his *Promiſes*, though Chriſt would not have them excluded. They groundleſly fear that their names are written in the *black Book of Reprobation*, and that all the curſes of the Law are their portion; hence it is that they live ſo uncomfortably, and diſconſolately in the time of affliction. Now then for the help of ſuch perſons, who have a true title to the promiſes, but know it not, who *walk in darkneſs, and ſee no light*, who beleeve they are Hypocrites, when they are not, and that they are not in Chriſt, when they are; (that I may bee Gods inſtrument to inable ſuch to make Application of the precious promiſes unto their own ſouls in particular, in the hour of trouble, for their everlaſting ſupportation and conſolation) I ſhall lay down theſe enſuing Rules, and Directions.

The firſt Rule for the Right Application of the Promiſes.

Rule 1.

1 Whoſoever in a Goſpel-ſenſe doth obey the *commanding word of God*,

God, hath a real intereſt in the *Promiſing word of God:* Though thou canſt not perfectly obey the will of God, yet if thou doſt *truly deſire*, and *induſtriouſly endeavor* to obey it in all things; If God hath written his Law in thy heart, and given thee a Goſpel-frame, inclining thee to the obedience of all his Commandments ſincerely, though not perfectly; this is an infallible evidence, that thou haſt a right and portion in all the Promiſes. This is that which God ſaith, *If you will obey my voice in deed, then ye ſhall be a peculiar treaſure*, &c. If yee will obey my voyce in deed, not only in word, and in ſhew, but in deed, and in truth. Thus *Jer.* 7. 5,7. *If ye thorowly amend your waies, if yee thorowly execute judgement*, &c. *then will I cauſe you to dwell in this place*, &c. If ye thorowly amend, *&c.* not only in ſome things, but in all things; not only outwardly, but inwardly alſo. This Rule is expreſſly delivered by the Apoſtle, 1 *Tim.* 4. 8. *Godlineſs hath the promiſe of the life that now is, and that which is to come.* If thou beeſt a godly man

Exo. 19.5.

in

in a Goſpel-ſenſe, that is, one who truly and ſincerely endeavoureth to be godly; If thou makeſt Gods Will, thy *Rule to live by*, and not thy own; *Gods glory* thy end, and not thine own carnal intereſt; *Gods love* thy *Principle*; If thy *Rules*; *Aims*, and *Principles* be godly, all the Promiſes of this Life, and of the Life to come, belong to thee. It is worth the obſerving, that all the Promiſes of Life and Salvation are *conditional*: *Happineſs* is intailed upon *Holineſs*, *Glory* upon *Grace*. You ſhall read in Scripture of the *bleſſings* of the *Covenant*, and of the *bond* of the *Covenant*; of the *bleſſings* of the *Promiſe*, and of the *condition* of the *Promiſes*. If ever you would aſſure your ſelves of your intereſt in the *bleſſings of the Covenant*, you muſt try your ſelves by your ſincere performance of the *condition*. Thus Chriſt is promiſed to none but ſuch as beleeve; pardon of ſin, to none but ſuch as Repent; and Heaven to none but ſuch as perſevere in well doing. Tell mee then, Canſt thou ſay, as in Gods preſence, that thou haſt

Eze. 20. 37

haſt reſpect to all Gods Commandements, (though thou faileſt in all, yet thou haſt a reſpect to all) that thou obeyeſt God *in deed*, and *in truth*, and that thou ſincerely laboureſt to be godly? This is a certain ſign, that all the *Promiſes are thy portion*; but you that are ungodly, and do not thorowly amend your waies, you that ſlight, undervalue, and deſpiſe the *commanding Word*, you have no part, no portion in the *promiſing Word*.

But it may be a diſtreſſed Chriſtian (though without juſt cauſe) will ſay, that hee is afraid that hee doth not ſincerely obey the *commanding Word*, and therefore dares not apply to himſelf the *promiſing word*; wherefore I adde,

Rule 2.

The ſecond Rule for the Right Application of the Promiſes.

2 *The more thou art afraid, leſt thou ſhouldeſt have no right to the Promiſes, the more right thou haſt (in all probability) to them.* This I ſpeak only to the diſtreſſed Chriſtian; not that I commend his fear: But this I ſay, This fear which thou art poſſeſſed withall, is a probable ſign that thou haſt an intereſt in the promiſes.

Promiſes. For a *preſumptuous ſinner* never doubts of his right to them, but takes it as a maxim not to be denied, that they belong to him. It is a comfortable ſaying of Mr. *Greenhams, When thou heareſt the Promiſes, and art in a cold ſweat, and haſt a fear and a trembling ſeizing upon thee, leſt they ſhould not belong to thee, doubt not, but that they do belong to thee*; For Chriſt hath ſaid, *Come unto mee all yee that are weary, and heavy laden, and I will give you reſt.* And the Prophet *Iſaiah* calls upon thoſe who are of a fearful heart, *to be ſtrong, and fear not*; and tells us for our comfort, that God will look with an eye of favour *upon him that is poor, and of a contrite ſpirit, and trembleth at his Word.*

Mat. 11. 28.

Iſa. 35. 4.

Iſa. 66. 2.

Rule 3.

The third Rule for the Right Application of the Promiſes.

3 *The more ſenſible thou art of thine own unworthineſs to lay hold upon the Promiſes, the more thou art fitted and qualified to lay hold upon them.* For the promiſes are (as I have ſhewed) the fruit of *Free-grace.* Nothing moved God to enter into Covenant with his people, and thereby

to

Sola miſericordia deducit Deum ad homines, & ſola miſericordia reducit homines ad Deum.

to *become their Debtor*, but his *free love*. *Free Grace brought Chriſt down from Heaven, and it is Free Grace muſt carry us up to Heaven.* Chriſt himſelf is called, *the gift of God*, John 4. 10. *Moſes* tells the Iſraelites, *Deut.* 7. 7, 8. *The Lord did not ſet his love upon you, nor chuſe you, becauſe you were more in number than any people*, &c. *but becauſe the Lord loved you, and becauſe he would keep the Oath which he had ſworn unto your Fathers, hath the Lord brought you out with a mighty hand, and redeemed you?* &c. God doth not love us, becauſe wee are *worthy of his love*, but becauſe he loves us, therefore he *makes us worthy.* Wee muſt not *bring worthineſs to Chriſt*, but *fetch worthineſs from Chriſt.* And therefore, if thou beeſt ſenſible of thine own nothingneſs, emptineſs, and unworthineſs, lay hold upon that excellent promiſe, *Bleſſed are the*

Mat. 5. 3. *poor in ſpirit, for theirs is the Kingdome of Heaven.* Bleſſed are thoſe who are ſenſible of their ſpiritual wants, for to them belongs the Kingdome of Heaven, as certainly as if they were already in it.

Rule

Rule 4.

4 Study thy Intereſt in the *main and fundamental Promiſe*, and that will help thee to make out thy Intereſt in all the other; *The main and fundamental Promiſe*, is the *Promiſe of Chriſt*; For all Promiſes, whether Spiritual or Temporal, are made to us in and through him. God hath Promiſed, *never to leave us, nor forſake us*, and that *all things ſhall work together for our good*; that is, if we bee in Chriſt. God hath ſaid, *all things are ours, whether* Paul, *or* Apollos, *whether life or death, whether things preſent, or things to come*; but it is with this Proviſo, if we be *Chriſts*: Whoſoever takes any comfort from any Temporal Promiſe, and is not in Chriſt, doth but delude and cheat himſelf. This then is thy work O Chriſtian; ſtudy thy intereſt in Chriſt, make out that, and make out all. If no Intereſt in *Chriſt*, no Intereſt in the *Promiſes*; If an Intereſt in *Chriſt*, an Intereſt in the *Promiſes*; let this then be thy daily buſineſs to make it out to thy ſoul, that *Chriſt* is thine.

The fourth Rule for the right Application of the Promiſes.

2 Cor. 1. 20

1 Cor. 3.

Queſt.

Three things to be ſtudied in order to the making out of our intereſt in Chriſt.

Queſt. *How ſhall I be able to do this?*

Anſw. For this purpoſe you muſt diligently ſtudy three things.

1 The *Univerſality* of the Promiſe of Chriſt.

2 The *Freeneſs* of it.

3 The *Condition* upon which he is tendred.

First, The univerſality of the Promiſe of Chriſt. Mark 16, 15, 16.

1 The *Univerſality of the Promiſe of Chriſt.* Chriſt Jeſus with all his benefits is promiſed to every one who is willing to lay hold on him, as he is tendred in the Goſpel. The Apoſtles are commanded to go into *all the World, and to Preach the Goſpel to every Creature; he that beleeveth, and is baptized, ſhall bee ſaved, &c.* If thou haſt a heart to believe, bee thy ſins never ſo great, it is for the honour of Jeſus Chriſt, to pardon them. As the Sea covers great Rocks, as well as ſmall, ſo the Mercy of God in Chriſt will pardon great ſins, as well as little. It will coſt Chriſt as little to waſh away the guilt of great ſins, as of ſmall. Chriſt is a great *Phyſician.* And *David* prayeth, pardon my *Iniquity, for it is great,* Pſalm 25.

Magnus de cælo venit medicus, quia magnus in terra jacebat ægrotus. *Aug.*

11.

11. Though thy ſins bee never ſo bloodily circumſtantiated, though never ſo often reiterated, though thou beeſt never ſo loathſome, yet if thou canſt believe, *There is a Fountain opened to the houſe of* David, *and to the Inhabitants of* Jeruſalem; *for ſin, and for uncleanneſs*; and therefore let no man exclude himſelf from a right to Chriſt, who is willing to take Chriſt upon Chriſts terms. Hee that excludes himſelf, offers the greateſt injury Imaginable,

Firſt, Unto Jeſus Chriſt, for he makes him a Lyar: Chriſt hath ſaid, *If any man come to mee, I will in no wiſe caſt him out:* and he ſaith, Chriſt will caſt me out, although I do come to him. Joh. 6. 37.

Secondly, Unto his own ſoul. For he neceſſitates himſelf unto damnation; for Chriſt hath ſaid expreſly, *He that believeth not, ſhall be damned.*

Object. *But I am afraid that I am a* Reprobate, *and that God hath excluded me from having any Intereſt in* Chriſt.

Anſw. Who told thee ſo? It is one

one great ſign thou art not, becauſe the Devil would perſwade thee that thou art. But howſoever, *Secret things belong to God, but thoſe things which are revealed to us, and our children.* God hath kept the *black Book* of *Reprobation ſecret*: Hee openeth the *whole Book of Election* to ſome of his Children, but hee keeps his *black Book* unrevealed. It is a ſin for any man to think himſelf a Reprobate (unleſs hee can prove that hee hath ſinned the ſin againſt the Holy Ghoſt) for this thought would hinder him from the uſe of means for his ſalvation, and cauſe him to deſpair, which is a ſin of the firſt magnitude, and therefore take heed of complementing thy ſelf into Hell by a ſinful modeſty, in refuſing to believe in Chriſt: Take heed of dallying or delaying in the great work of *laying hold on Chriſt, upon Chriſts terms.* Remember, God excludes none from Chriſt, but ſuch as exclude themſelves by unbelief. And remember, *Whoſoever believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.*

2 You muſt ſtudy the *Freeneſs* of the Promiſe of Chriſt. God promiſeth Jeſus Chriſt freely, *Ho every one that thirſteth, come yee to the waters, and hee that hath no mony; Come ye, buy, and eat, yea come buy Wine and Milk without mony, and without price, &c.* Chriſt is offered in the Goſpel, *ſine pretio, ſine merito, ſine motivo, without price, without merit, and without any motive* inducing on our parts. Therefore the Holy Ghoſt ſaith, *Whoſoever will, let him take of the Water of life freely.* Let not then thy undeſervedneſs hinder thee from laying hold upon Chriſt, as thy Portion. Say not, I am not worthy that Chriſt ſhould own me. Chriſt will own thee, not becauſe thou art *Worthy*, but becauſe *hee delights in Mercy*, Micah 7. 18. Say not, I am not humbled enough, and therefore I dare not lay hold upon Chriſt. For humiliation is not required to make us precious to Chriſt, but to make Chriſt precious to us; and if thou beeſt ſo farre humbled, as to be willing to take Chriſt upon Chriſts terms, thou art *humbled enough, unto Divine acceptation,*

Study the freeneſs of the Promiſe of Chriſt.

Rev. 22. 17
Iſa. 55. 1.

tation though not unto *Divine Satisfaction*. Every ſtung *Iſraelite*; who was inabled to look up to the *Brazen Serpent*, was healed, though he was not ſtung to that proportion that another *Iſraelite* was.

Study the condition upon which Chriſt is Promiſed.

3 You muſt ſtudy the condition upon which Chriſt is promiſed. It is certain, Chriſt is not tendred abſolutely, without any condition. Chriſt is not offered to a proud ſinner, reſolving ſo to continue, or to a drunkard, reſolving to perſevere in his drunkenneſs. Thoſe Texts which declare the *Freeneſs* of the offer of Chriſt, do alſo mention a condition to be performed by thoſe that will have him, *Iſa.* 55. 1. *Rev.* 22, 15. In both places the condition of thirſting is expreſſed. *Let him that is a thirſt come. Ho every one that thirſteth.*

Queſt. *Doth not the mentioning of a* condition *take away the freeneſs of the tender of Chriſt?*

Anſw. By no means. The reaſon is, becauſe this very condition is the free gift of God. The Apoſtle ſaith, *Rom.* 4. 16. *Therefore it is of Faith, that it might be by Grace.*

The

The condition of Faith doth not make the offer of Chriſt, not to be of grace; but therefore it is of faith, that it might bee of grace; for as Chriſt, ſo alſo faith is *the gift of God.* We do not preach conditions unto Juſtification in a *Popiſh* ſenſe (as if they merited out of congruity the pardon of ſin) or in an *Arminian* ſenſe (as if wee could do any thing by our free-will (with ut grace) to diſpoſe our ſelves unto Juſtification)but in a *Scripture* ſenſe we ſay, that all thoſe on whom God intends to beſtow Chriſt freely, he freely openeth their eyes to ſee their undone condition out of Chriſt, he humbles them under the ſenſe of their ſad condition, and out of his free mercy inables them by faith to lay hold upon Chriſt, and to accept of him upon his own terms. Faith is not the *cauſe for which*, but the *cauſe without which*, God will not give us Chriſt.

Queſt. *But what is the condition upon which Chriſt is promiſed?*

Anſw. There is (if I may ſo ſpeak) *Conditio præparans, & diſponens*, and *conditio applicans*, the

condition required to the preparing and disposing us for an interest in Christ, and the *Condition applying Christ to us, and bringing him into our possession.*

1 The condition required to the *disposing, preparing, and fitting us for an Interest in Christ.* And this is the sight of our sins, the sense of them, and a real willingness to part with them. There is no man qualified according to the Gospel, to rest upon Christ for pardon of his sins, who is not really willing to part with them. And no man will bee willing to part with his sins (which he naturally loves as himself) unless he see the sinfulness, and cursedness of them, and feels in some measure the smart of them. The Woman who had the bloody Issue, never thought of coming to Christ, till all her mony was spent in vain among other Physitians. The Prodigal Childe would never have returned to his Father, had hee not seen himself utterly undone by wandring from him.

2 The *condition applying Christ to us, and bringing him into our possession.*

This

This is Faith, which therefore is the proper condition of the Goſpel, upon which Chriſt is tendered. Now this Faith, is not a bare receiving, and taking of Chriſt: For there are many who take him, and miſtake him. (There is no man but is willing when hee is dying, to take Chriſt, as the men of the old world were willing to go into the Ark when the flood came) But this taking and receiving of Chriſt (if it bee right) hath ſix Properties.

Right receiving of Chriſt hath ſix Properties

1 It is a *receiving of Chriſt* with all his appurtenances, Chriſt and diſgrace, and reproach, and poverty; Chriſt and his Croſs: There are many would be glad of Chriſt, but they will not take up his Croſs. They would take Chriſt down from the Croſs, (as *Joſeph* of *Arimathea* did) *and leave the Croſs behinde them.* But hee that takes Chriſt aright, will be as willing to wear a Crown of thorns, for his ſake, as a Crown of Gold.

2 It is a *receiving of Chriſt* in all his Offices, as our *King*, *Prieſt*, and *Prophet*. A true Believer is as

willing to receive Christ into his soul, as he is that Christ should receive him into Heaven; hee is as willing to have Christ Reign over him, as he is to Reign with Christ in Heaven. He desires not only to bee *saved*, but to bee *healed* by *Christ*.

3 It is a receiving of *Christ into every room* of the Soul; for Christ will come into *every room*, or into *never a room*. A true Believer opens every door unto Christ; he gives him the Lock and key of the whole man, and desires that hee would come and recide in *every room*.

4 It is a *receiving of Christ*, and *him* only. For Christ must Rule *alone*, or *not at all*. An Hypocrite would compound with Christ, and together with the false Mother, divide the Childe; but a true Believer saith with the Prophet, *O Lord our God! Other Lords besides thee have*
Isa. 26.13 *had dominion over us; but now by thee onely will wee make mention of thy Name.* And with the true Mother he will give the whole to God.

5 It is a *receiving of Christ in health*, as well as in *sickness*; in *prosperity*,

ſperity, as well as in *adverſity*; in *youth*, as well as in *Old age*; in *life*, as well as in *Death*. Moſt people make uſe of Chriſt, meerly as a ſhelter againſt a ſtorm, for their own ends (as the *Athenians* did of *Themiſtocles*) and when the ſtorm is over, forſake him, moſt people fly to Chriſt in their diſtreſs, as *Joab* did to the *Horns of the Altar*, and when they can ſerve the Devil no longer, then they begin to think of ſerving of God: But a true Believer wil give his beſt daies to God, as well as his worſt; he deſires not only to dye in Chriſt, but to live for Chriſt, hee receives Chriſt in health, *&c.*

6 It is a *receiving of Chriſt*, not onely for an *hour*, or a *day*, or a *year*, but *for ever*. True Faith marries the ſoul to Chriſt, never to part. Once a Member of Chriſt, for ever a Member.

Now there is no Childe of God, of what ſize ſoever (though he bee but as a Toe in Chriſts body) who cannot truely ſay, that he is willing to receive Jeſus Chriſt with all theſe Properties, to receive all Chriſt,

with all his appurtenances, and to receive him onely in *every room*, in *health*, and *for ever*. And therefore let not the Devil, or thy misgiving heart, or thy melancholick fancy, keep thee off from believing that Christ Jesus is thy portion, and that thou hast an interest in the *main* and *fundamental Promise*, and by that, in all the other. Do to Christ as the *Shunamitish* woman did to
2 Kings 4. 27. the Prophet, *lay fast hold on him*; and suffer not the Devil to cause thee to let go thy hold. Oh that there might bee this day a blessed and happy Marriage between Jesus Christ, and every distressed Christian.

Obj 3. *But suppose I am willing to take* Christ *upon* Christs terms, *can I rest assured that* Christ *will receive me?*

Answ. Yes; doubtless. For hee
Joh. 6. 37 hath said, he will; and he is truth it self, and cannot lye. Indeed a
Isa. 55. 1. Rev. 22. 5. poor wounded sinner will sometimes confess that he is willing with all his heart to receive Christ upon his own terms; but he is afraid lest Christ should refuse to receive him.

But

But this is a needleſs fear: For Chriſt will in no wiſe refuſe thoſe that come to him. *To as many as receive him, to all thoſe he will give power to become the Sons of God, even to them that believe in his Name. Hee that believeth hath everlaſting life, and ſhall never come into condemnation, but is paſſed from death to life.* So much for the fourth Rule. Joh. 1.12. Joh. 5.24.

If theſe Rules and Directions already named, will not inable thee to apply the Promiſes, ſo as to keep thee from periſhing in the day of diſtreſs; Let me add,

Rule 5.

The fifth Rule for the right Application of the Promiſes.

5 *If thou canſt not lay hold upon the Promiſes made to thoſe who are in the higheſt form in Chriſts School, lay hold upon the Promiſes made to thoſe who are in the lower forms.* In Chriſts School there are divers ſorts of Scholars, ſome are in the high form, ſome in the middle, ſome in the loweſt, ſome are Babes in Chriſts School, ſome are grown Chriſtians, ſome are as tall Cedars, ſome are as low ſhrubs. Now you muſt know that it is our duty to labour to be of the higheſt form. Hee

that ſaith he hath *grace enough*, hath *grace little enough*. Hee that ſtints himſelf in his indeavours after grace, never had true Grace. Wee muſt labour to bee *perfect*, *as God is perfect*. But yet you muſt alſo know, that hee that is a *real Scholar* in *Chriſts School*, is in an happy condition, though he bee not the beſt *Scholar*. And that it is our duty ſo to eye the *eminent graces*, which are in others, as to be thereby incited to a *further progreſs* in grace, but not ſo as to be thereby *diſheartned* and *diſcouraged*. There are many *diſtreſſed Chriſtians* like to thoſe who gaze ſo long upon the *brightneſs of the Sun*, that when they come into their houſes, they cannot ſee at all, they pore ſo much upon the *tranſcendent Excellencies* which are in their Brethren, that they are ſtarke blinde in their own concernments, and cannot ſee any grace in themſelves, and hereupon, are apt to conclude, that they are out of Gods favour. But this is a *non ſequitur*. The Foot muſt not ſay, that it is no part of the body, becauſe it is not ſo eminent a part as the Head,

Qui dixit ſufficit, deficit. Non progredi, eſt regredi.

Head or Heart. Wee muſt rather ſay with the Martyr, *Bleſſed be God that I am a member in Chriſts body, though but the weakeſt and loweſt.* We muſt not reſt ſatisfied with being *low Chriſtians*; but yet we muſt not therefore ſay, *We are no Chriſtians.* And when we are under great tribulations and temptations, if we cannot apply to our ſelves for our comfort thoſe Promiſes which are made to eminent Saints of the higheſt form, let us apply thoſe which are made unto true Saints, though to ſuch who are the loweſt of the loweſt form; and hereby we ſhall (through Gods bleſſing) finde our ſouls marvellouſly *ſupported* and *comforted.* As for example, Chriſt hath ſaid, *Bleſſed are the poor in ſpirit, for theirs is the Kingdome of Heaven.* And therefore though thou art not *rich in Grace*, yet if *poor in Spirit*, thou art bleſſed. Chriſt ſaith, *Bleſſed are they that mourn, for they ſhall bee comforted.* Though thou canſt not live without ſin, yet if a mourner for thine own, and other mens ſins, thou art bleſſed.

Mat. 5. 3.

Mat. 5. 4.

Chriſt

Mat. 5.6. Chriſt ſaith, *Bleſſed are they which do hunger and thirſt after Righteouſneſs*, &c. Though thou findeſt an exceeding great want of Righteouſneſs in thee, yet if thou hungreſt and thirſteſt after it, thou art bleſſed.

Mat.11.28 Chriſt ſaith, *Come unto me all yee that labour, and are heavy laden, and I will give you reſt.* This Text is an Alabaſter box full of precious conſolation. If thy ſins be a burden to thee, Chriſt will give thee reſt; if thou carrieſt them about thee, not as a Golden Chain about thy neck, but as an Iron Chain about thy feet; if thou beeſt heavy laden with them, Chriſt will take them off thy ſhoulders, and put them upon his.

Mat.12.20 Chriſt ſaith, *That he will not break the bruiſed Reed, nor quench the ſmoaking flax, till hee ſend forth judgement unto victory.* If thou haſt grace but as a *ſmoaking flax*, Chriſt will not quench it, but aſſiſt it, till it come to a great flame.

Mat.9.12, 13. Chriſt ſaith, *That the whole have no need of the Phyſitian, but they that are ſick. And that he came not to call the righteous but ſinners to repentance.*

It

If thou art a ſin-ſick-ſinner, thy name is in Chriſts commiſſion, he came to ſave thee.

Chriſt ſaith, *The Son of man is come to ſave that which was loſt.* If thou apprehendeſt thy ſelf to be in a loſt condition, thou art amongſt the number of thoſe whom Chriſt came to ſave. Mat. 18. 11.

The Apoſtle ſaith, *There is no condemnation to thoſe who are in Chriſt, who walk not after the fleſh, but after the Spirit.* Though thou haſt much fleſh in thee, and art ſometimes overtaken with ſin, yet if thou doſt not walk after the fleſh, as a ſervant after his Maſter, if thou walkeſt after the Spirit, there is no condemnation to thee. Rom. 8. 1.

The Apoſtle ſaith, *If we confeſs our ſins, God is faithful to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* If we confeſs our ſins, out of a deteſtation of ſin, with bleeding hearts, and a ſincere purpoſe of forſaking them, God is bound by vertue of his Promiſe to forgive us, elſe he were unfaithful. 1 Joh. 1. 9.

The Apoſtle ſaith, *That hee that hath* Phil. 1. 6.

hath begun a good work in us, will perform it until the day of Jesus Christ: And therefore if thou hast truth of grace, though but as a grain of Mustard seed, do not doubt, but that God in the diligent use of means, will inable thee to persevere.

I might adde. *Neh.* 1.11. where God promiseth to be *attentive to the prayers of those who desire to fear his Name.* And *Isa.* 26. 11. *Isa.* 26. 3 *Isa.* 65. 1. *Isa.* 55. 1. *Rev.* 22. 15. *John* 6. 37. But I forbear.

Rule 6.

The sixth Rule for the Right Application of the Promises.

If thou canst not apply to thy self for thy comfort in affliction, the *conditional Promises*, lay hold upon the *absolute Promises.* I have formerly told you, that there are some Promises *conditional*, others *absolute*, some to *grace*, others of *grace* some to those that are *godly*, others to *make us godly:* God hath not only promised to *pardon* those that repent, but to give repentance; not only to justifie those that beleeve, but to give us to beleeve; not only to give Heaven to those that love him, but to give us grace to love

Act. 5.31. Phil. 1.29. Deut. 30.6 Jer. 32 40.

love him; not onely to ſave thoſe that perſevere, but to enable us to perſevere: And therefore if thou canſt not lay hold upon the Promiſes to thoſe that *are godly*; apply thoſe which are made to make us *godly*. If not thoſe which are made to thoſe who *repent*, *believe* and *perſevere*, apply thoſe wherein God promiſeth *to give us to repent*, *believe*, and *perſevere*. If not the conditional, lay hold upon the abſolute.

There are theſe *differences* and *agreements*, between conditional and abſolute Promiſes.

1 For Conditional Promiſes.

1 All Promiſes of *life and ſalvation are Conditional.*

2 *Conditional Promiſes*, are the *fruit of Free-grace*, as well as *Abſolute*. It is *Free grace* which inableth us to perform the *Conditional*, and *Free-grace* which moved God to promiſe ſuch great mercies upon ſuch Conditions.

3 They are the fruit of *Rich-grace*, and *Rare-mercy*, as well as *Abſolute-Promiſes*.

4 They are of great uſe to *quicken*

a lazy Christian, and to *incourage him to diligence*; for no man can obtain the *blessing promised*, but he that performs the *condition injoyned.*

5. They are *rare Touchstones* to try our interest in the Promises; For he that neglects to perform the *condition*, cannot challenge an interest in the *blessing promised* upon the performing of it.

2 For Absolute Promises.

1 Though Promises to *grace* bee conditional, yet Promises of *grace* are absolute, and are made by God unto Christ in the behalf of his elect Children, according to that of *David*, *Ask of mee, and I shall give thee the Heathen for thine Inheritance, and the uttermost parts of the earth for thy possession.*

2 There are no Promises so Absolute, as to exclude all Endeavours on our part. God will do the things promised *for us*, but *by us.* We work, but it is *God who worketh all our works in us, and for us.*

3 Absolute Promises are *foundations of industry*, as well as conditional. The truth of this I made out in the former Sermon.

4 Abso-

4 Abſolute Promiſes are *demonſtrative arguments of ſpecial election*; and of the *perſeverance* of the Saints. There are ſome peculiar ones to whom God hath Promiſed (in the uſe of means) abſolutely to *write his Law in their hearts*, *to cauſe them to walk in his ways*, to give them *infallibly*, and *infruſtrably*, repentance, faith, and perſeverance. The promiſe of the firſt grace, and of the crowning grace is abſolute. And therefore the Doctrine of *Special Election*, and of *Perſeverance*, muſt needs be true.

5 Abſolute Promiſes are *mighty helps to wounded Conſciences*, and *rare cordials for fainting and deſpairing Chriſtians.* When thou art in the dark, and ſeeſt no light, fly from the *conditional Promiſes*, to the *abſolute*; ſay, Lord, thou haſt not onely promiſed to give pardon to thoſe who *repent*, but thou haſt exalted Chriſt for to give *Repentance*: Thou haſt not onely promiſed to juſtifie thoſe who *believe*, but to give grace to *believe*. Lord fulfil thine own Promiſe unto thy ſervant, *&c.*

Object.

Object. *All my fear is that these absolute Promises do not belong to me.*

Answ. Take heed of making *desperate conclusions against thy self.* Say as the King of *Nineveh*, *Who knoweth but God may turn and have mercy?* Exclude not thy self; Neither man nor Angel can say, *thou art Excluded.* No man ought to believe himself to bee a Reprobate (as I have shewed) these Promises belong to all that can lay hold on them as they are tendred. As the Brazen Serpent belonged to all those who were able to look upon it; so do these Promises to all that can by Faith look up, that they may bee healed. Say as the four Leapers in another case, If I go on in unbelief, I am certainly damned. And therefore I will venture upon Christ, I will fly to this Ark, and if I perish, I will perish believing.

2 Kings 7.

If these directions will not suffice to comfort thee in the day of adversity, let me add,

The seventh Rule for the right Application of the Promises.

Rule 7.

All *Promises* made in *Scripture* to the *Saints in general*, are applicable to

to *every Saint in particular.* God promiſeth to *Salomon*, 1 Kings 8. 37, 40. And *Jehoſhaphat* applied this to his own particular condition, 2 *Chron.* 20. 9. God promiſeth to the *Saints in General*, that he will *give them Grace and Glory*, that he will *with-hold no good thing from them*, that they ſhall *want nothing that is good*, and that *all outward bleſſings ſhall be added to them.* Now there is no Saint but hee may as juſtly lay hold upon thoſe Promiſes, as if his name were named in them: And the reaſon is, becauſe all the promiſes do meet in Chriſt, as all Lines in a Center. And every Saint hath all Chriſt. And therefore Promiſes made to thoſe that are in Chriſt, belong to all that are in Chriſt.

Pſa. 48. 10
Pſal. 43. 10
Mat. 6. 33

Rule 8.

The eight Rule for the right Application of the Promiſes.

All Promiſes made to *Particular Saints* are *applicable* to all *Saints* in the *ſame condition.* God Promiſeth by *Joſhua*, that he *would never leave him, nor forſake him.* This is applied by the Apoſtle for the comfort of every Saint. Chriſt tells *Peter*, Luke 22. 32. *I have prayed for thee, that thy faith*

Joſh. 5.
Heb. 13. 5.

faith fail not. This is applicable to every Saint: Christ prayeth for thee and me, and therefore he adds, *When thou art converted, strengthen thy Brethren.* Therefore the Apostle *Paul* saith, *That God comforted him in his tribulation, that he might be able to comfort those who are in trouble by the comfort wherewith he was comforted.* And the Apostle *James* propounds the example of the *Prophets* in general, and of *Job* in particular, to perswade unto patience in affliction. And therefore whenthou art in any strait, consider what God hath promised unto others, in thy condition, and what God hath done to them, hee will do to thee, for hee is unchangeable. And say not, If I were a *Paul*, a *Peter*, or a *Job*, God would do to me, as he did to them; but I am a poor, weak, unworthy creature, not worthy to be named that day in which these are named. But consider, If thou beest a member of Christs body (though but as the Toe) Christ will have a care of thee. If a childe of God (though but weak and sickly) thy Heavenly Father will provide for thee. A Father

2 Cor. 1. 4

James 5. 11.

ther is tender of every Childe, and a man of every member of his body; ſo will God be of all thoſe who belong to him, though but Babes in Chriſt.

Rule 9.

The Promiſes of the Goſpel are all *concatenated.* If thou haſt a true *right* to any one Promiſe to which Heaven is annexed, thou haſt a right to all the other. As the *Commandements of God are chained together* (hee that breaks one, breaks all, and he that ſincerely labours to keep one, will labour to keep all, according to that Rule, *Whatſoever is done for God, is done equally.*) And as the Graces of God are linked together (and therefore Heaven is ſometimes promiſed to our grace, becauſe hee that hath one ſaving grace, hath all) ſo alſo are the Promiſes joyned together, he that hath a right to one, hath a right to all: For they are all but *one, and the ſame for ſubſtance.* They are all the *fruit of the ſame free love in God*; They are all *the branches of the ſame Covenant of Grace.* (And therefore if thou haſt a right to

The ninth Rule for the Right Application of the Promiſes.

Quicquid propter Deum fit, æqualiter fit. Mat 5.3,8

to the Covenant, thou haſt a right to all the Promiſes) they all carry us to Chriſt, and meet in Chriſt, and are in him *Yea*, and in him *Amen*; And therefore if thou haſt a right to Chriſt, thou haſt a right to all.

This is a point of *ſingular comfort in the worſt of daies and dangers.* For ſometimes a childe of God under great afflictions, can lay hold upon one Promiſe, and not upon another, and ſome can apply thoſe which others cannot, and others thoſe which they cannot: Let all ſuch know for their great comfort, That hee that hath right to one *branch of the Covenant*, *hath right to all.* He that hath let fall a Chain of Gold, conſiſting of divers links, into the water, if hee can catch hold upon any one of the links, hee will eaſily get out the *whole chain.* The Promiſes are like to a Golden chain with divers links, lay hold upon one aright, and this will aſſure thee of thy intereſt in all the reſt.

I have known many (yea, very many who have died with a great deal of comfort from the Applica-

tion

tion of that one Text, 1 *Joh.* 3. 14. unto their own condition, *We know that wee have paſſed from death unto life, becauſe wee love the Brethren.* When all other evidences failed them, and all other Texts of Scripture afforded them no comfort; here they anchored, here they found reſt for their ſouls: They bleſſed God that they could ſay, that they *loved the Brethren*, and loved them, *not for any outward reſpects*, but becauſe of the *Image of God in them*, and they loved them when poor, as well as when rich; and the more they had of God, the more they loved them; and they loved them even when they were reproved by them of their faults. And upon this one Plank they ſwam ſafely and comfortably unto the *Haven of eternal Happineſs.*

Rule 10.

The tenth Rule for the Right Application of the Promiſes.

If thy *condition* be ſo ſad, and thy *melancholy* ſo *exceſſive*, that thou canſt not lay hold upon any promiſe, yet notwithſtanding look towards it: Say as *Jonah* when he was in the Whales belly, *Jonah* 2. 4. *Then I ſaid, I am caſt out of thy ſight,*

ſight, yet I will look again towards thy holy Temple. The Temple was a type of Chriſt. Though thou canſt not apply Chriſt to thy ſoul for thy comfort, yet look towards him; and if thou canſt not come to him, he will come to thee: if thou canſt not apprehend him, he will apprehend thee; As the *Load-ſtone* will draw the *Iron*, though the *Iron* can-
Pſal. 3.12. not draw the *Load-ſtone*; ſo will Chriſt (thy heavenly *Load-ſtone*) draw thee to the *Promiſe*, though thou canſt not draw thy ſelf to
Joh. 6 44. it. *No man can come to mee* (ſaith Chriſt) *except the Father draw him*: Pray therefore with the Church, *Cant.* 1.4. *Draw me, and we will run after thee.*

Rule 11.

The eleventh Rule for the Right Application of the Promiſes.

. Pray unto God to give thee *Spiritual eyes*, to behold thy *intereſt* in the *Promiſes*? For as it is God who makes them, ſo it is only he who can *irradiate* them, and open thy eyes to ſee thy right in them. It is with Promiſes (as I have ſaid) as with Chapters and Sermons. A man may read a Chapter, and hear a Sermon, and taſte no ſweetneſs in them

them at one time, and at another time taſte much ſweetneſs in them, as God is pleaſed to co-operate with the Reading of the one, and Hearing of the other. So it is with the Promiſes, and therefore pray unto God *to lighten thine eyes, that thou ſleep not the ſleep of death.* Pray unto Chriſt *to anoint thine eyes with his Spiritual eye-ſalve.* And to cauſe thee to hope in his word of promiſe; according to that excellent prayer of *David, Remember the Word unto thy Servant, upon which thou haſt cauſed me to hope.* It is God muſt cauſe us to hope and truſt in his promiſes, or elſe we ſhall never be able. God hath given thee eyes to ſee thy miſery; O pray for eyes to ſee his mercy. The Church of *Laodicea* wanted eyes to ſee her miſery; *She was miſerable, and naked, and knew it not.* Thou haſt eyes to ſee thy undone condition out of Chriſt; pray for eyes to behold the riches of mercy that are in Chriſt, and his willingneſs to receive all that come to him.

Pſal. 13. 3.

Rev. 3. 18.

Pſal 49.

Rev. 3. 16.

The 12. Rule for the Right Application of the Promiſes.

Rule 12.

Pray unto God, not only to give thee

thee *Spiritual eyes*, to ſee thy intereſt in the promiſes, but a *Spiritual hand*, to inable thee to apply them to thine own ſoul in particular. By this Spiritual Hand, I mean, *A Chriſt appropriating Faith.* Juſtifying Faith is (as it were) the *hand of the ſoul*, by which we *appropriate Chriſt*, and all the promiſes, as belonging to us in particular. Now *Faith is the gift of God.* Pray for *the Spirit of*
Epheſ. 2. 8. *Faith.* And for your incouragemen-, conſider, that the Spirit is
Acts 1. 4. called, *The Promiſe of the Father*,
Eph. 1. 13. *and that holy Spirit of Promiſe:* And God hath promiſed to give the Spirit to thoſe who ask for it; *If ye then*
Luk. 11. 13 *being evil, know how to give good gifts unto your children; how much more ſhall your Heavenly Father give the holy Spirit to them that ask him?* The office of the Holy Spirit is firſt to *ſeal grace*, and then to *ſeal to grace*: Firſt, the Spirit *ſanctifieth* us; then it *witneſſeth* to our *ſpirits*, that we are
Eph. 1. 14. *ſanctified.* Pray therefore unto God that he would not only work grace in you, but *witneſs unto the Grace* which he hath wrought. Pray for the *ſanctifying* and *ſealing* work of

the

the Spirit. That he would not only fit you to have an *intereſt* in the promiſes, but aſſure you of your *intereſt in them.*

Rule 13.

The 13. Rule for the right Application of the Promiſes.

Study thy intereſt in the promiſes in the time of *health*, and *outward proſperity*; For I finde by experience that a childe of God (*under outward affliction*, or *divine deſertion*, or *extream melancholly*) is many times like a man in the dark. A man in the dark cannot (though never ſo learned) read in a book of the cleareſt print, or faireſt characters; he cannot (though never ſo active) undertake any thing of weight. No more can a childe of God in the *hour of diſtreſs*, read his Evidences for Heaven, much leſs ſtudy to finde out Evidences; hee looks upon all the promiſes *with a black pair of ſpectacles*, and wants light to ſee his intereſt in them, When *Zion* was in diſtreſs, ſhe ſaid, *God had forſaken her, and her Lord had forgotten her.* Iſa. 49. 14. When *David* was perſecuted by *Saul*, hee ſaid in his haſte, *All men were lyars*, even *Samuel* himſelf, who had told him Pſ. 116. 11

that God would beſtow the King-
Pſa. 31.22 dome on him: He ſaid *in his haſte*
Pſa. 88.13 *he was cut off from before Gods eyes.*
14, 15, 16, Thus did *Heman.* Chriſt himſelf
17, 18. cried out, when hee was upon the
Croſs, with a loud voice, *My God,*
my God, why haſt thou forſaken me? As
men in Agues and Feavers, are not
fit judges of meats and drinks (whe-
ther they be good or bad) becauſe
their pallats are out of taſte. So a
diſtreſſed Chriſtian (when under *ex-*
treame melancholly, divine deſertion, or
ſome *great affliction*) is no fit Judge,
at ſuch a time of his intereſt in the
promiſes. And therefore my ad-
vice is, *Make out thy intereſt in time*
of proſperity, and live upon it in time of
adverſity. Make, and read over thy E-
vidences for Heaven in time of Health,
and learn them by-heart, that when
thou comeſt into a dark condition, thou
mayeſt neither have them to make, or
to read. Do as *Tamar* did, *Gen.* 38.
18, 25. When *Judah* her Father in
law, lay with her, ſhee took as a
pledge, his *ſignet, bracelets* and *ſtaffe.*
And afterward when ſhee was in
great diſtreſs, and ready to be burnt
as a Harlot, ſhe then brought her

ſtaffe

ſtaffe and *ſignet*, and *bracelets*, and ſaid: *By the man whoſe theſe are, am I with Childe*; and thereby ſhe ſaved her life. So muſt you do. In time of health, ſtudy thy Intereſt in the Promiſes, and in time of ſickneſs, live upon what thou haſt ſtudied, then bring forth thy *ſtaffe* and *bracelets*, &c. then produce thy Evidences, and make uſe of them, as ſpiritual Buttereſſes to keep thee from falling into deſpair.

I knew a very Godly woman (not unknown to many here) who in her life time had taken a great deal of pains to compoſe, and write down her *Evidences* for Heaven, and who alſo kept a *Diary* of her life, and wrote down how ſhee ſpent every day; when ſhe lay upon her death-bed, it pleaſed God to with-draw himſelf from her, for a while, and to let the Devil looſe, who tempted her to deſpair, told her ſhe was an *Hypocrite*, a *Formaliſt*, and that ſhe had no true grace in her. She ſent for me, made her bitter complaint to mee, and ſadly bewailed her condition: Then ſhe told mee (which before I knew not)

Mris. *Diggons* dwelling with Mris. *More* in *Aldermanbury*.

not) how ſhee had ſpent her life, how careful ſhe had been in *ſearching her waies*, in obſerving how ſhee ſpent every day, and how exact in collecting *Evidences for Heaven:* the Book was ſent for, I read a great part of it to her, and took much delight and content in what I read. And it pleaſed God to come to her with comfort in the reading of it. She ſhewed her *Staffe*, and her *Bracelets*, and thereby quenched the fiery darts of the Devil.

Thus I have in three Sermons taught you how to make uſe of *Scripture-Promiſes*, as *Conduits* of *Soul-ſupportation*, and *Soul-conſolation* in the day of diſtreſs. When you hereafter read the *Bible*, remember the Promiſing-word (as well as the Commanding and Threatning-word) make a *Catalogue* of the Promiſes, meditate upon the *preciouſneſs*, *freeneſs*, *uſefulneſs*, *latitude*, *richneſs*, and *immutability* of them. They are as certain as God himſelf, they have the ſtrength of God, the comforts of God, and aſſiſtance of God in them. Above all, labour to make Application

tion

tion of them to your own Soul. For this purpoſe, ſtudy theſe thirteen Rules and Directions. Pray unto God to give thee *ſpiritual Eyes*, to ſee thy Intereſt in them, and *ſpiritual Hands* to reach out after them. Pray to God to give thee *ſpiritual ability*, to act faith upon the Promiſes, to draw vertue from them, as the Woman who had the bloody Iſſue, did from Chriſt, to ſuck out all the ſweetneſs that is in them, to hang upon them, as the Woman did upon the Propher, and as the Bee doth upon a flower, and by application of them to thy ſoul, to live in God, and on God here, till thou comeſt to enjoy the bleſſings promiſed with God for ever in Heaven.

There is one Objection behinde, which when I have anſwered, I have done. For a diſtreſſed Chriſtian will object, and ſay:

Object. *Though the Promiſes are* rare Cordials, *and ſhall all of them bee certainly fulfilled, yet God is oftentimes long before hee fulfills them, and while God is fulfilling of his Promiſes, I may in the mean time periſh in my afflictions.*

Gen. 3.15. Luk. 18.7, 8. *Answ.* It cannot bee denied, but that God is oftentimes very long in fulfilling his Promises. Hee Promised that the *seed of the Woman should bruise the Serpents head*; but it was four thousand years before that Promise was actually accomplished. Hee Promiseth to *avenge his Elect of all their Enemies, to do it speedily.* Rev. 6.10. And the souls under the Altar cry, *How long Lord, when wilt thou avenge our Blood?* &c. But this is not yet fulfilled.

Nay, I must add, that God is not onely a long time *performing* his Promises, but sometimes instead of performing them, he seems to the eye of flesh and blood to walk contrary to them. *Sometimes the Providences of God run crosse to his Promises.* God promised to make *David* King; in stead of this, hee is Persecuted by *Saul*, as a *Partridge upon the Mountains*, he is driven to that extremity that hee begins to doubt of Gods Promise, and to say, *That one day he should dye by the* 1 Sam. 27 1 *hand of Saul.* God Promised to *Joseph, That the Sun, Moon, and Stars should worship him*, and that his, *sheaf*

should

ſhould bee lifted up above the ſheaf of his Brethren. But he findes the quite contrary, his Brethren ſeek to *ſlay him*, ſell him into *Ægypt*, and there hee is put in Priſon as one quite forſaken of God. But yet notwithſtanding all this, you muſt know, That though the way of God, in performing his Promiſes, be very myſterious and ſecret, yet he will at laſt perform every ἰωτὰ, and tittle of them. Thus *David* was at laſt made King of *Iſrael*, and *Joſeph* Lord of *Ægypt*, and his Brethren came all to worſhip him.

Queſt. *How muſt we carry and behave our ſelves at ſuch times, when* Providences *ſeem to run croſs unto Gods Promiſes?*

Anſw. At ſuch times there are three things required of us.

Three duties to be practiſed when Providences run croſs to Promiſes. Iſa. 28. 16.

1 It is our duty to wait *patiently* and *believingly*, till *Providences* and *Promiſes* meet together. *He that believeth, maketh not haſte.* The Prophet there ſpeaks of a glorious Promiſe, and adds, That a true Saint will wait Gods time, which is the fitteſt and beſt time, he will

patiently expect till God fulfil his Promise: He wil do as the Martyr did, who might have escaped privately out of Prison, and was tempted to it by his friends, But answered, *Hee would not go out of Prison when his enemies would have him, for they would make him tarry longer than he should; nor yet when his friends would have him, for they would make him tarry a lesser time than hee should; but he would come out when God would have him.* Gods time is the best; and they are soon enough delivered, who are delivered in Gods way, and at Gods time. This then is thy great duty (O Christian) to wait patiently, and believingly, and not to seek by unlawful ways to bee rid of thy miseries, as *David* did by going to the *Philistims*; and as many in Queen *Maries* daies did, by yeilding to the Popish superstitions. To help you to wait Gods leisure, holding Faith and a good Conscience; you have

1 Sam. 27. 1

1 Many rare and precious Promises made to those that wait upon him; which I have formerly named.

2 You

2 You have four Attributes in God to ſupport you, his *Faithfulneſs*, *Almightineſs*, *infinite Goodneſs* and *Wiſdom*. He is *Faithful*, and not one tittle of his Word ſhall fall to the ground: He is *Almighty*, and able to do whatſoever he hath Promiſed; He is *infinitely Wiſe*, to know the beſt time and ſeaſon, and *infinitely Good* and *Loving* to his Children, and doth not willingly afflict them, but will make haſte to help them. Lam. 3. 33.

2 It is our duty to live upon *Promiſes*, while *Providences* ſeem to run croſs to *Promiſes*. This is the meaning of *Hab.* 2. 4. *The Juſt ſhall live by Faith.* They ſhall *live by faith*, when they have nothing elſe to live on. When ſenſe and reaſon tell them, they are undone, then ſhall they *live by faith* in the Promiſes, and not onely live patiently, but comfortably, and joyfully; as the ſame Prophet ſaith, *Hab.* 3. 17, 18, 19. *Although the Fig-tree ſhall not bloſſome, neither ſhall fruit bee in the Vine, and the field ſhall yeild no meat, &c. yet I will rejoyce in the Lord, I will joy in the God of my Salvation.*

This

This life did *Paul* live, when the Ship in which he was, was ready
Act. 27. 20, 23, 24. to be drowned, when there was neither Sun-light, nor Star-light, yet hee was exceedingly chearful, because God had promised to preserve him, and those with him. By living this life, *God is much honoured*, and our souls much quieted and refreshed.

3 It is our duty to *continue praying till Providences and Promises meet together*: For it is Prayer, and Prayer onely, which will at last reconcile Gods Promises, and Gods Dispensations, and cause them to meet and to kiss one another: For as the Promises are the ground and rule of our Prayers; so our Prayers are the divine ways and means for the obtaining of the Promises. I say as the Promises are;

1 The ground of our Prayers. For we cannot pray in Faith, unless we have some Promise to bottome our Prayers upon; therefore *David*
Psal. 119. often chargeth God in his Prayers
28, 38, 41, with his Promise. Hee harps eight
65, 76, 107 times upon the same string in one
142, 149. Psalm, to teach us, that the greatest

teſt *Rhetorick and Oratory wee can uſe in our prayers, is to urge God with his Promiſe.*

2 They are not only the ground, but the rule of our prayers: As we muſt pray for nothing but what God hath Promiſed, ſo wee muſt regulate our Prayers according to Gods Promiſes. Thoſe things which he hath abſolutely promiſed, wee muſt pray for abſolutely, and where God hath put Conditions and Exceptions, there our Prayers muſt be Conditional.

Now as the Promiſes are the ground and rule of our prayers, ſo our Prayers are divine means and helps for the obtaining of the Promiſes: Though God hath made many glorious and precious Promiſes to his Children, yet hee will perform none of them, but to thoſe who by Prayer ſeek them at his hands. When *Nathan* told *David* what great things God had promiſed to him, hee went into Gods houſe to pray for them, 2 *Sam.* 7. The Prophet *Iſaiah* mentioneth a glorious Promiſe, *Iſa.* 43. 25. but hee adds, *Put me in remembrance,*

verſe

verſe 20. Thus *Ezek.* 36. 37. *I will yet for this bee inquired of by the houſe of Iſrael*; and therefore when you read the Promiſes of the Bible, remember whatſoever God makes a Promiſe, you muſt make a Prayer, and that Prayer will haſten the fulfilling of the Promiſes: You muſt continue to pray, and faint not:

Hab. 2. 2. For the *viſion is but for an appointed time*; *though it tarry, wait for it, becauſe it will ſurely come, it will not tarry*. This did *Daniel*, when he underſtood the time approached, *&c.* he prayed, *Dan.* 9. 2, 3. Thus did *David*, Pſal. 56. 9, 10. 57. 1, 2. Thus muſt you do. Theſe are the three great duties which the Lord requires of us at all times, but more eſpecially in theſe our days, wherein the *Providences* of God ſeem to run quite croſs unto his *Promiſes*. The Lord give us grace to practiſe them. So much for this Text,

The end of the fifth Sermon.

A brief Repetition of what was ſaid of Mris. *Elizabeth Moore*, at her Burial.

THough I have finiſhed my Text, yet I have another Text remaining, of which I muſt ſpeak a few words; and that is, The party deceaſed, at whoſe Funeral wee are here met.

She was a Woman (I verily believe) truely *Fearing God*, and yet throughout her whole life loaded with many and great troubles. God picked her out to bee a *pattern* of afflictions, as he had not long before, that Reverend and Godly Miniſter, Mr. *Jeremiah Whitakers*.

This *Pattern* teacheth us three Leſſons.

1 *That all things come alike to all in this world, and that no man knoweth love or hatred by any thing that is before him.* The beſt of Saints ſometimes are upon the Dung-hill, when the

the vileſt of men are upon the Throne. The beſt of men are afflicted, when the worſt of men are in proſperity.

2 That there is not ſo much *evil* in *Affliction*, or ſo much *good* in *Proſperity*, as the *World imagineth*; For if there were, God would not beſtow ſo much Proſperity upon the wicked, and Exerciſe his dear Children with ſo many afflictions.

3 That there will come a rewarding day, in which it ſhall certainly bee well with the *Righteous*. When I ſee a wicked man proſper, I ſay, Surely there will come a *puniſhing day*, in which the wicked ſhall be turned into Hell. When I ſee a godly man in adverſity, I ſay, *Verily there is a reward for the righteous, verily there is a God that judgeth in the earth.* Such examples prove that there is another life beſides this. And that if the *Godly had hope onely in this life, they were of all people moſt miſerable.*

Pſal. 98.

I will not trouble you with a relation of her Chriſtian carriage, in the time of her health, becauſe it

is ſufficiently known to moſt here preſent. I ſhall onely take notice of her great care and diligence in making her *Calling* and *Election ſure*. She had not her Ark to build when the Flood came, nor her Corn to get when the ſeven years of Famine came: She had laid up a ſtock of graces and comforts againſt the evil hour; Shee had not her *Evidenses for Heaven* to get, at the hour of death. But ſhe had collected and compoſed them in the time of her life, and when ſhee came to dye, ſhee had neither her *Graces*, nor her *Comforts*, nor her *Evidences for Heaven* to ſeek, ſhe had nothing to do but to dye.

Her ſickneſs was very long, and very painful, concerning which I ſhall briefly acquaint you with theſe few particulars.

1 God moved the hearts of very many Godly people, to take compaſſion of her ſad and afflicted condition, and to contribute liberally (ſhe being poor) towards her relief, this merciful Providence wonderfully comforted her: She ſaw Gods love in it, and was ſo much affected

&ted with it, that ſhe was (for a little while) really and exceedingly afraid (notwithſtanding her great torments by reaſon of a Cancer in her breaſt) leſt ſhe ſhould have her Heaven in this life, and leſt this mercy ſhould be all her portion. The Lord recompence that labour of love, and that Chriſtian charity a thouſand-fold into the boſomes of thoſe who manifeſted ſo much kindneſs to her.

2 Her Patience was very great. As God increaſed her pains, he increaſed her Patience, even to the admiration of ſuch of us as were frequent ſpectators of it. Shee was brought to ſuch a ſweet frame of ſpirit, as to be *willing to live under all her torments, as long as God pleaſed, and to dye whenſoever hee pleaſed.*

3 She was a woman of a very fearful nature, and in the time of her health had many doubts and ſcruples (notwithſtanding all her care forementioned) about her ſalvation. But in her ſickneſs, all her doubts vaniſhed. God chained up Satan. The Devil had no power to tempt

tempt her, ſhee felt a great calmneſs to her ſoul, and had much inward peace, and injoyed more of God, and his conſolations; in the time of her ſickneſs, than in the time of her health.

4 Shee was very forward in ſpreading and diffuſing thoſe graces which God had beſtowed upon her, and in giving good counſel to thoſe who viſited her. I have heard her often, and often perſwading her friends to prize health, and to improve it for the good of their ſouls; to lay up againſt an evil day, and to ſtock themſelves with grace before ſickneſs come. She would frequently ſay, *O the benefit of health! O prize health! praiſe God for health, and improve health for your eternal good.*

5 She was very well verſ't in the Scriptures. The Law of God was her *delight, and this kept her from periſhing in her affliction.* Shee was continually fetching Cordials out of the Word, to comfort her under her great pains, and to preſerve her from fainting. The 12. of the *Hebrews* was a precious Cordial unto

unto her, ſo was the 8. of the *Romans*, and the 2. of the *Corinthians*, the 4. chapter, and the 17, 18. verſes. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

While we look not at the things which are ſeen, but at the things which are not ſeen, for the things which are ſeen are temporal, but the things that are ſeen, are eternal.

1 Cor. 15. 53, 54, 55, 56, 57.

For this corruptible muſt put on incorruption, and this mortal, muſt put on immortality.

So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality; then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

O death, where is thy ſting? O grave, where is thy victory?

The ſting of death is ſin, and the ſtrength of ſin is the Law.

But thanks be to God which giveth us the victory through our Lod Jeſus Chriſt.

Phil. 3. 21. *Who ſhall change our vile body, that it may be faſhioned like*

unto

unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

A little before her death ſhe ſaid, *In the Lord Jehovah there is righteouſneſſe and ſtrength*; righteouſneſs for *juſtification*, and ſtrength for *ſupportation*. She ſaid, that the *Word of God was the beſt Cordial in the world*: And that one minutes being in Heaven, would make amends for *all her pain and miſery*.

6 And laſtly, I cannot but take ſpecial notice of the happy cloſe of her life, and of the bleſſed end ſhe made. It is ſaid of *Job*, James 5. 11. *Yee have heard of the patience of Job, and have ſeen the end of the Lord*, &c. This our Chriſtian Siſter did in a great meaſure, partake both of *Jobs pains*, and *Jobs patience*, and made as happy an end, as hee did, though in another kinde. In the morning of that day in which ſhee died, ſhee fell into a ſlumber, in which ſhe heard (as ſhee thought) one ſaying to her, *This day ſhalt thou be with me in Paradiſe*. Immediately ſhe awaked full of joy, and though hardly able to ſpeak, yet

ſhe

ſhee uttered it to thoſe who ſtood by, and was much comforted with it. Now though I am far from putting any confidence in *dreams*, and doubt not *that a man may dream he ſhall go to Heaven, and yet be caſt into Hell.* Though I do not think *that comfortable dreams are ſufficient evidences of ſalvation*, (Nay, when they are brought as proofs of *erronious opinions*, I account them *Diabolical deluſions*; and when wicked men have them, *pleaſant preſumptions.*) Yet notwithſtanding when a woman who hath ſpent many years in the ſervice of God, and is viſited by God for above a year, with great and moſt grievous pains, ſhall at the cloſe of her life (when ſhee is upon the very brink of eternity) have ſuch a *ſweet, refreſhing, and heart-chearing impreſſion upon her ſpirit*; when heart fails, and fleſh fails: When ſhee can hardly ſpeak to expreſs the greatneſs of her joy, then to hear a voice (as it were) ſaying to her, *This day ſhalt thou be with me in Paradiſe.* This (in all probability) was *the voice of God, and not of man. This was the Lords doing,*

doing, and it is marvellous in our eyes. I forbear ſaying any more. Shee is gone from a Priſon to a Palace; from a Purgatory to a Paradiſe. She is at *reſt with God, where all tears are wiped away from her eyes:* The Lord fit us by his Grace to follow her in due time into the Kingdome of Glory. *AMEN.*

Mris. *Elizabeth Moores* EVIDENCES for HEAVEN

Collected by her ſelf in the time of her health, in ſuch manner and method, as they are here preſented to Publick view.

1 Her *Deſign* in this *Collection*.

IN the Examination of my ſelf, I finde that my Aims and Ends, why I deſire to gather together, and clear up my *Evidences* for Heaven (if my deceitful heart doth not deceive me) are theſe following:

1 That

The first Design.

1 That hereby (as a means) I may be inabled to glorifie God in *the great work of believing*, that hereby (with Gods blessing) the dim eye of my Faith may more clearly see the Lord Jesus Christ to bee a *Peace-maker*, and *Reconciler*; and *Surety*, for *me*, even for *me*, who am by Nature a Fire-brand of Hell. The time was, I am sure, when I was the *Devils* Picture, and had the *black brand of Reprobation* upon me, and therefore it doth nearly concern me to search and try what *Evidences* I have to prove that God (fetching Arguments out of his own bowels, and the riches of his free-grace) hath redeemed me out of this lost estate.

The second Design.

2 My *Aim* is to strengthen that longed for grace of *Assurance*, A grace, which though it be not of absolute necessity for the *being* and *salvation*, yet is of absolute necessity for the *well-being* and *consolation* of a Christian; without this grace I can neither live nor dye comfortable, and I have been often exhorted by Gods faithful *Ambassadors*, to gather together my Scripture *Evidences*,

vidences, and to have the approbation of ſome Godly and Experienced Miniſter or Chriſtian; and this by Gods bleſſing may be a means to ſtrengthen Aſſurance: Yea, I finde in Scripture, that the Lord ſaith, that *the Prieſts lips ſhall preſerve knowledge, and thou ſhalt ſeek the Law at his mouth, for he is the Meſſenger of the Lord of Hoſts.* Mal. 3 7.

3 My *Aime* is to obey God in his Word, who hath commanded me by his Apoſtle, *To work out my own ſalvation with fear and trembling; and to give all diligence to make my calling and election ſure*: And I am exhorted *to examine my ſelf, and prove my ſelf, whether I bee in the faith or no*: *Know ye not* (ſaith the Apoſtle) *that Chriſt is in you, except ye bee reprobates*: *And if any man be in Chriſt, he is a new Creature; old things are paſſed away, and all things are become new.* The third Deſign. Phil. 2 12. 2 Pet. 1. 10 2 Cor. 13. 5

Now then to prove whether I be indeed and in truth born again, is my deſire at this time, the Lord help me, and give me a ſincere and upright heart, and guide me herein by his holy Spirit, for the ho-

nour of his Holy Name.

2 A brief *Collection* of her *Evidences* for *Heaven.*

First Evidence.

Bleſſed be God, who hath through his free mercy *begotten mee to a hope*, that I am *regenerated and born from above, and converted unto God.*

Reaſon, Becauſe the Lord hath gone the ſame uſual way with mee, as with thoſe hee pleaſeth to convert to himſelf; and this I ſhall make to appear in five or ſix particulars.

1 The Lord by his Spirit accompanying the Preaching of his Word, cauſed the ſcales to fall from my eyes, and opened them, and ſet up a clear light in my underſtanding, and made mee to ſee *ſin to be exceeding ſinful*, out of meaſure ſinful, and to look on it as the loathſomeſt thing in the world, and on my ſelf as a loathſome creature in Gods ſight, and in my own ſight, by reaſon of the Leproſie of ſin, wherewith I was over-run.

2 The Lord brought mee to ſee the *miſery* that I was in, by reaſon of my ſins. I thought I was utterly forſaken of God, and I thought that

that God would never accept of ſuch a wretch as I ſaw my ſelf to be. I could not think otherwiſe, but that hell was my portion, and that I, by reaſon of my ſins muſt go thither, expecting every day when the Lord would glorifie himſelf in my damnation. I ſaw my ſelf in more miſery, becauſe of my ſins, than I could then, or now expreſs to any body. I looked upon God as a *conſuming fire*, and on my ſelf as *ſtubble*, ready to bee conſumed by him, *&c.*

3 The Lord brought me to a ſpiritual aſtoniſhment, that I cryed out, *What ſhall I do to be ſaved?* and ſaid with *Paul, Lord! what wouldſt thou have me to do?* Do but make known to thy poor creature what thy will is, and I thought I could do any thing, or ſuffer any thing for the Lord. But ſince I have had ſome more knowledge of the holy Will of God, woe is mee! what a barren and unfruitful heart have I! a heart that can neither do nor ſuffer any thing for the Lord as I ought to do: But this I can ſay, that the aſtoniſhment I was in by

the ſight of my ſins, and the miſery I was plunged into, put mee on the *performance of holy duties*, eſpecially *prayer*.

4 The Lord took mee off my own *bottome*, off my own righteouſneſs, and made me to ſee that that was but a *ſandy foundation*, and would not hold out. I was not taken off from the performance of holy duties; no, I thought with my ſelf that I am commanded by God, to perform holy duties, which is the way and means whereby wee may meet with God (For he is ordinarily to be injoyed no where but in his own Ordinances) but the Lord took me off from reſting and truſting in Ordinances. And as he made mee to ſee that without the practiſe of them he would not accept of me; ſo alſo he made me to know that it was not for holy duties, for which I was accepted. The ſins that cleave to my beſt performances, are enough, for which the Lord may juſtly condemn me, if I had no other ſins.

5 The Lord brought me to ſee a *Superlative beauty and excellency in the*

the Lord Jesus Christ, and my soul was deeply in love with him, even with whole Christ in all his offices, and (if I know any thing at all of my own heart) I desired Christ as much to bee my King and Prophet, to teach and guide me, and subdue mee to himself, and rule over me, as to bee my *High-Priest*, to make Atonement by offering up of himself for me, and washing me in his blood, by which I must bee justified.

6 The Lord brought me to see a *soul-satisfaction* in the Lord Jesus Christ alone; and I think I should be as fully satisfied with Christ alone, as my heart can desire. If I know my heart, it panteth after Christ, and Christ alone: *None but Christ, none but Christ.* The whole world in comparison or competition with Christ, is nothing to me: but in him I see full contentment. To see and know my interest in him, and to enjoy communion with him, is that, which if the Lord would bestow upon mee, I should with *Jacob* say, *It is enough*; and with old *Simeon*; *Now let thy*

ſervant depart in peace, for my eyes have ſeen thy ſalvation.

Now I deſire to ſet down ſome other Scripture-Evidences, that I finde upon ſearch and examination of my heart, by laying it to the Rule, the Word of God.

Second Evidence. My ſecond Scripture-Evidence is taken from *Mark* 2. 17. Where Chriſt ſaith, *They that are whole have no need of the Phyſitian, but they that are ſick*; and *he came not to call the righteous, but ſinners to repentance.* Now through Gods mercy I can ſay that I am a *ſin-ſick-ſinner* (the Lord make mee more ſick) I am not righteous in mine own eyes, but a ſinner, and ſee my ſelf undone for ever, without the righteouſneſs of Chriſt be imputed to me, and therefore I hope I am among the number of thoſe whom Chriſt was commiſſionated by his Father to come to ſave.

Third Evidence. From *Matth.* 11. 28, 29. I am *weary and heavy laden*; now Chriſt hath promiſed to *give eaſe* to ſuch. And I am willing to *take his yoak upon me*, and would fain learn of him the leſſon of meekneſs and low-

lowlineſs, and therefore am invited to *come unto him.*

I can ſay with *David*, that my ſins are a *heavy burden* to me, they are too *heavy for mee*, Pſal. 38. 4. and I can ſay that I mourn, becauſe I can mourn no more for my ſins; now Chriſt ſaith, *Bleſſed are they that mourn, for they ſhall be comforted*, Mat. 5. 4. Fourth Evidence.

From *Mat.* 5. 3. I think (if my heart do not deceive me) I am *poor in ſpirit, now theirs is the Kingdome of Heaven*, ſaith Chriſt. Fifth Evidence.

From *Mat.* 12. 20. I am a *bruiſed reed*, *and ſmoaking flax*; and therefore Chriſt hath promiſed, he will not break ſuch a reed, nor quench the ſmoak of grace, if it be true grace, but hee will increaſe it more and more (as he ſaith) *Until judgement. break forth into victory*: And he came to ſet at *liberty* them that are *bruiſed*, Luk. 4. 18. Therefore I hope I am ſuch a one as hee came to *binde up* and ſet at *liberty*; Yea, and that he was *annointed* and ſent by his Father to me, and ſuch as I am, *Iſa.* 61. 1. Sixth Evidence.

From 1 *Tim.* 1. 15. *This is a faithful* Seventh Evidence.

ful ſaying, and worthy of all acceptation (ſaith *Paul*) *that Jeſus Chriſt came into the world to ſave ſinners:* And ſo ſay I too; it is worthy all acceptation, that Chriſt ſhould come from the boſome of his Father, who was infinitely glorious and happy, that he ſhould come into the world to ſave *me, me a ſinner, me the chief of ſinners*; me, that if ſaved, *I* do verily believe, there is none in Heaven, nor any that ever ſhall come thither, that hath or will have the cauſe to *magnifie and adore free-grace*, as I ſhall have. And herein doth God commend his love towards me-*For if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we ſhall be ſaved by his life*, Rom. 5. 10.

Eighth Evidence.

I can ſay with *Paul*, that *I delight in the Law of God, after the inward man*, and I am grieved that I cannot keep it. I finde that ſpiritual war in me, between *fleſh* and *ſpirit*, which *Paul* complaineth of, and I can ſay, that *Paul* doth confeſs over my heart in his confeſſions, *Rom.* 7. And I can go along with him there, from verſe 9. to the end

end of the chapter; and from hence I gather, that there is ſome ſpiritual life in my ſoul, and an endeavour to walk after the ſpirit, and therefore I hope and deſire to conclude with him, that there ſhall be *no condemnation to me*, but that the *Law of the Spirit of life in Chriſt Jeſus ſhall make me free from the Law of ſin, and death.* I finde an earneſt deſire wrought in my ſoul, to bee made like unto Jeſus Chriſt, and that it may be my *meat* and *drink* to do and ſuffer his will, as he would have me. Rom. 8. 1, 2.

I can ſay, that the Lord hath in ſome meaſure put his fear into my heart, that I fear to offend him, out of love to him, and I love to fear him. Ninth Evidence.

I can ſay with the Church to Chriſt, *Cant.* 1. 7. *O thou whom my ſoul loveth!* (and if I know any thing at all of mine own heart) Chriſt is *altogether lovely*, and moſt deſirable to my ſoul. Tenth Evidence.

I think I can truly ſay with *David, That I have none in Heaven but thee, and there is nothing on earth that I deſire beſides thee, in compariſon* of

thee, in *competition* with thee. Though all that is deareſt to me in the world ſhould forſake me, yet if God whom I have choſen for my *portion* will not forſake me, I have enough. It is my deſire and endeavour more and more to *account all things but loſs and dung*, that I may win Chriſt. I can with *Peter* make my appeal to him, and ſay, Lord, thou who *knoweſt all things, thou knoweſt that I love thee*, and that it is the deſire of my ſoul to love thee more, and to love thee for thy ſelf, becauſe thou art holy, and good, and gracious, and *the chiefeſt amongſt ten thouſand*; Yea God in Chriſt alone, is worthy to bee beloved, and it is my *higheſt priviledge* that hee will give me leave to love him, who only can ſatisfie my ſoul, and *redeem* it from death eternal, who hath juſtified me by his blood, and ſanctified mee by his Spirit, whom therefore I love *with all my heart, and all my ſoul, and all my might, and all my ſtrength*. Finding therefore, that God hath drawn out my heart to love him, and make choice of him alone; I from hence gather

and

and ground my hope, that God loveth me, according to that Scripture, 1 *John* 4. 19. *We love him, because he first loved us.*

I finde my heart much inflamed with love to all the Children of God, *because they are Gods Children*, and the more I ſee, or finde, or hear of God in them, the more I finde my heart cleaving to them, and I think I can truely ſay with *David*, That *my delight is in the Saints, and thoſe that excel in grace*; not becauſe they are friends to mee, or I have relation to them, in regard of outward obligations, but becauſe they bear the image of God upon them, and manifeſt it in their holy converſation. I love them, whether rich, or poor. And though I did never know ſome of them, but only hear of their holineſs, and piety, yet I could not but exceedingly love ſuch. Therefore I hope that *I am paſſed from death to life, becauſe I love the Brethren*, 1 Joh. 3. 14. Eleventh Evidence.

I do not only love God, and the children of God, but I labour to *keep his Commandements*, and they are not *grievous to me*. But I pray with Twelfth Evidence. 1 John 5. 3

Psal. 119 5.v.32.34. With *David*, *O that my wayes were directed to keep thy Statutes! Lord inlarge my heart, and I will run the wayes of thy Commandements. Give me understanding, and I shall keep thy Law, yea, I shall observe it with my whole heart; for therein do I delight.*

Thirteenth Evidence. I finde I am one that is very thirsty after Jesus Christ, and the grace of Christ; and I thirst to have his image more and more stamped upon me; and I would fain be assured by Gods Spirit, that I am *transplanted into Christ*; and therefore I long, and endeavour after a true and *lively Faith*, because that Grace is a *soul-transplanting and uniting Grace*. Now Christ hath promised to satisfie the *thirsty*, Mat. 5. 6. and such Christ hath earnestly invited to come, though they have nothing to bring but what may make against themselves, yet to come *empty*, and he hath promised to *fill them*, Isa. 55. 1, 2.

Fourteenth Evidence. I am willing to *confess*, and with all my heart to forsake all my sins. I am willing to give glory to God, in taking shame unto my self. I acknow-

acknowledge my ſelf a guilty Male-factor, and judge my ſelf worthy of the juſt condemnation of the righteous Judge of all the Earth. And I do not only confeſs my ſins, but with all my heart I deſire to forſake them, and to turn to the Lord: Now he hath ſaid, he *will have mercy* on ſuch, and will *abundantly pardon them*; *For his thoughts are not as our thoughts, nor his wayes as our wayes*, Iſa. 55. 7, 8. It is my conſtant indeavour, to dye to ſin, to live to newneſs of life. And this is my comfort and hope, that hee who hath begun a good work in me, will perfect it. For it is hee that *worketh all our works in us, and for us*, Iſa. 26. 12. and he that hath wrought in me to *will* to do that which is pleaſing in his ſight, will work in me to *do* alſo, and that of his good pleaſure, *Phil.* 2. 13.

I hope I am one whom God hath taken into Covenant with himſelf, becauſe he hath beſtowed upon me the fruits of the Covenant, becauſe he hath *circumſized my heart* to love him, and hath put his *fear into me*, and hath wrought an univerſal change

Fifteenth Evidence.

change in me; and hath given me a *new heart*, and a *new ſpirit*; yea his own Spirit which he hath put within me, even the *Spirit of Truth, which will guide me into all Truth.* It is his own Promiſe to *give his Holy Spirit to them that ask it of him* (as I have done often) *Luke* 11. 13. and I hope that God will make it in his due time, a *witneſſing*, and a *comforting Spirit.* I will wait upon him for the accompliſhment of all his Promiſes, both *of* Grace, and *to* Grace. Hee hath ſaid, hee will be a *Sun* and a *Shield*, hee will *give Grace and Glory, and no good thing will he with-hold from them that walk uprightly.* And he hath promiſed to ſubdue our ſins for us; and hath ſaid, *That ſin ſhall not have dominion over us*, Rom. 6. 14. *That hee will be our God, and wee ſhall bee his children; and he will ſave us from all our uncleanneſſes.* I hope I have a ſhare in this bleſſed Covenant of free Grace.

Sixteenth Evidence.

As for my *Affliction* that lyeth upon me (though it be in it ſelf very heavy) I much more deſire the *ſanctification* of it, than the *removal.*

I

I earneſtly labour to learn all thoſe leſſons which God teacheth me by *Affliction*, I know I ſhould not bee ſcourged, nor bee in tribulation, but that I have need of it; *it is for my profit, to make me partaker of his holineſs.* Afflictions are an evidence of *Sonſhip*, Heb. 12. 6, 7, 8. God hath promiſed, *that all things ſhall work together for good to them that love and fear him.* And I have had much experience of his faithfulneſs, who hath not ſuffered mee to bee tempted above what hee hath enabled mee to bear; *therefore I will bear the indignation of the Lord, becauſe I have ſinned againſt him.* Hee hath chaſtiſed me leſs than mine iniquities deſerve. He chaſtiſeth me here, that hee may not condemn me hereafter.

Faith is the condition of ſalvation: *Believe in the Lord Jeſus Chriſt, and thou ſhalt bee ſaved. And this is his Commandement, that wee ſhould believe in his Son Jeſus Chriſt:* Now I finde nothing ſo hard to mee as to believe aright; to caſt away all my own *righteouſneſs* as dung, in point of juſtification, and to caſt away all

Seventeenth Evidence. Acts 16. 31 1 Joh. 3. 23

all my *unrighteouſneſs*, ſo as that be no bar to me, and to role, and caſt, and venture my immortal ſoul upon Jeſus Chriſt and his Righteouſneſs, for life and ſalvation by him alone, and to ſee my ſelf compleat in him; this is ſupernatural. Yet I muſt and will give glory to God, and ſay, *Lord I believe, help thou my unbelief.* And by this I prove, that this precious grace of Faith is wrought in me, becauſe Jeſus Chriſt is to mee very precious: and I finde in the Word, that *to them that be-*
1 Pet. 2.7. *lieve hee is precious:* and I am willing to take Chriſt upon his own terms, as he is tendred in the Goſpel; and am willing to give up my ſelf, ſoul and body wholly to him; and my love to God, and to the Children of God, is a fruit of my Faith, as alſo my deſire to be made like unto him: *For he that hath this hope in him, purifieth himſelf, even as hee is pure*, 1 Joh. 3. 3. *And I truſt that I am kept by the power of God, through faith unto ſalvation*, 1 Pet. 1. 5. *I know whom I have believed, and I am perſwaded that he is able*
2 Tim. 1. 12. *and willing to keep that which I have com-*

committed unto him, which is my immortal ſoul.

Thus I have, according to the Apoſtles exhortation endeavoured to give a *reaſon of the hope that is in mee*. What have I but what I have received? The deſire of my ſoul is, that God may have all the Glory. And if I be deceived, the Lord for Chriſts ſake undeceive me, and grant that if I have not true Grace, I may not think I have, and ſo bee in a *Fools Paradiſe*. And the Lord that is my *Heart-maker*, bee my *Heart-ſearcher*, and my *Heart-diſcoverer*, and my *Heart-reformer*. AMEN.

FINIS.

Books Printed and are to be ſold by *John Hancock*, over againſt the Church in *Broad-ſtreet*.

A Book of Short-writing, the moſt eaſie, exact, lineal, and ſpeedy method, fitted to the meaneſt capacity; compoſed by Mr. *Theophilus Metcalf*, Profeſſor of the ſaid Art.

Alſo a School-Maſter, explaining the Rules of the ſaid Book, with many new additions, very uſeful.

A Copy-Book of the neweſt and moſt uſeful hands.

Ten Books lately publiſhed by Mr. *Tho. Brooks*, late Preacher of the Goſpel at St. *Margaret New-Fiſh-ſtreet*.

1 *Precious Remedies againſt Satans Devices:* Or,

Salve for Beleevers and Unbeleevers ſores; being a companion for thoſe that are in Chriſt, or out of Chriſt; that ſlight or neglect Ordinances, under a pretence of living above them; that are growing in ſpirituals, or decaying; that are tempted, or deſerted; afflicted, or oppo-

oppoſed; that have aſſurance, or want it; on 2 *Cor.* 2. 11.

2 *Heaven on Earth*: Or, A ſerious Diſcourſe touching a well-grounded Aſſurance of mans everlaſting happineſs and bleſſedneſs.

3 *The Unſearchable Riches of Chriſt*: Or, Meat for ſtrong Men, and Milk for Babes.

4 *His Apples of Gold for Young Men and Women*; And, A Crown of Glory for Old Men and Women; Or, the Happineſs of being Good betimes, and the Honour of being an Old Diſciple.

5 *A String of Pearls*; Or, The beſt things reſerved till laſt.

6 *The Silent Soul, with Soveraign Antidotes againſt the moſt miſerable Exigents*; Or, A Chriſtian, with an Olive-leaf in his mouth, when he is under the greateſt afflictions, the ſharpeſt and ſoreſt trials and troubles, the ſaddeſt and darkeſt providences and changes, *&c.*

7 *An Ark for all Gods* Noah's *in a ſtormy day*; Wherein is ſhewed the tranſcendent excellency of a Believers portion; on *Lam.* 3. 24.

8 *The Crown and glory of Chriſtianity*:

anity: Or, Holineſs the only way to happineſs, diſcovered in 48. Sermons on *Heb.* 12.14.

9 *The Privy Key of Heaven*: Or, A Diſcourſe of Cloſet-Prayer, twenty Arguments for it, with the reſolution of ſeveral conſiderable Queſtions, *&c.*

10 *A Heavenly Cordial* for thoſe that have Had, or Eſcaped the Plague.

Eight Treatiſes, *lately publiſhed by Mr.* Ralph Venning.

1 A Warning to back-ſliders, with means for the recovery of faln ones; on *Rev.* 2. 5.

2 The way to Happineſs, or way to Heaven opened; on *Mat.* 7.21.

3 Mercies Memorial; or, a thankful Remembrance for Gods merciful Deliverance on the 5. of *November*, 1605. on *Pſal.* 136.23.

4 *Canaans* Flowing, or Milk and Honey, being a Collation of many Chriſtian Experiences, Sayings, and Sentences, printed in an Alphabetical order, to which is added 125. Heathen Speeches, ſpiritually improved.

5 His

3 His 543. Orthodox and Miſcellanious Paradoxes, concerning God, Chriſt,, &c.

6 The new Command renewed, or love one another.

7 Myſteries and Revelations, or the Explication of ſeveral Alluſions and Metaphors in the Scriptures.

8 Things worth thinking on, or Helps to Piety.

Three uſeful Treatiſes publiſhed by Mr. Nicholas Lockyer.

1 Chriſts Communion with his Church-Militant; on *John* 14. 18.

2 His Divine Diſcovery of Sincerity, on 2 *Cor.* 1.12.

3 His ſeaſonable Inſtructions for ſuffering Chriſtians; on *Col.* 2.11.

The Godly Mans Ark; Or, City of Refuge, in the day of his diſtreſs, diſcovered in divers Sermons; With Mris. *Moores* Evidences for Heaven. By *Edmond Calamy*. B.D.

Books

Books to be ſold by *Thomas Parkhurſt*, at the Golden Bible, on *London-Bridge*.

MR. *Sedgewick*'s Bowels of Mercy. *fol.*

Theſe Six Treatiſes next following, are written by Mr. George Swinnock.

1 The *Chriſtian mans Calling*; or, a Treatiſe of making Religion ones Buſineſs, in *Religious Duties*, *Natural Actions*, his *Particular Vocation*, his *Family Directions*, and his own *Recreation*; to be read in Families for their Inſtruction and Edification. The Firſt Part.

2 Likewiſe a Second Part; wherein Chriſtians are directed to perform their Duties, as Husbands and Wives, Parents and Children, Maſters and Servants, in the Conditions of proſperity and adverſity.

3 The third and laſt part of the *Chriſti-*

Christian-Man's Calling; wherein the Christian is directed how to make Religion his business; in his *Dealings* with all *Men*, in the *Choice* of his *Companions*, in his *Carriage* in *good Company*, in *bad Company*, in *Solitariness*, or when he is *Alone*, on a *Week-day* from *Morning* to *Night*, in *Visiting the Sick*, on a *Dying-bed*; as also the *Means* how a Christian may do this, and some *Motives* to it.

4 The *Door of Salvation Opened*, by the *Key of Regeneration*.

5 *Heaven and Hell Epitomized*: and the *True Christian Characterized*.

6 The *Fading of the Flesh*, and the *Flourishing of Faith*: or, *One cast for Eternity*, with the onely way to throw it well; All these by *George Swinnock*, M. A.

A *Wedding Ring fit for the Finger*; together with the *Non-such Professor*; by *W. Secker*.

Joh. Am. Comenii schola, Ludus, seu Encuclo pædia viva, *i. e.* Januæ Linguarum praxis Comica.

The *Godly Mans Ark*, or *City of Refuge in the Day of his Distress*, in five Sermons; with Mris *Moores* Evi-

Evidences for Heaven; by *Ed. Calamy.*

A *Practical Discourse of Prayer*; wherein is handled the nature and Duty of Prayer; by *T. Cobbet.*

The *Almost Christian Discovered*, or, the *False Professor Tryed and Cast*, by *M. Mead.*

Spiritual Wisdome improved against temptation, by *M. Mead.*

A Divine Cordial.

A Word of Comfort for the Church of God.

A Plea for Alms, in a Sermon at the *Spittle.*

The *Godly Mans Picture, drawn with a Scripture-Pensill.* These four last, were written by *Tho. Watson.*

The *Spiritual Chymist*, or *Divine Meditation*, by *W. Spurstow*, D. D

FINIS.